

SrAddHaAya chAritAm sraAddHa

The glory & niceties of
➤ Mahalaya Pithru Paksha

Mathru Devo Bhava 🕉 Pithru Devo Bhava
Aachaarya Devo Bhava 🕉 Athithi Devo Bhava



For novice understanding

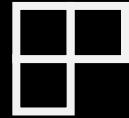
Pithru Yagna

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SrAddHaAya chAritAm sraAddHa
(The glory & niceties of Mahalaya Pithru Paksha...)

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(The glory & niceties of Mahalaya Pithru Paksha...)



➤ PITHRU SRAADDHA - why it should be performed?

- MaAthru Devo Bhava;
- PitHru Devo Bhava;
- AacHaarya Devo Bhava;
- AtHithi Devo Bhava;

Worshiping these four categories is given highest significance and importance in Hindu Dharma.

Among the four, Mathru (Mother); Pithru (Father); Aachaarya (Guru) have attained greater prominence since they are the people who are responsible for our birth, culture (samskara) and existence.

They are the one who have contributed for our welfare and growth; they are our friends; philosophers and guides; they are our mentors and our role models.

MaAta-PithA seva (serving parents) when they are alive, performing Pithru Yagna after their departure has been prescribed as the best way to get discharged from Pithru Runa.

One may get a basic doubt as to how one can serve his parents after their death?

This is where Vedas/Upanishads come into picture; prescribes certain rituals/sacred rites to be performed in a Vedic way that pleases not only the forefathers but also Pithru Devathas and
> Samastha PithruAntharyami Bhagawantha Sri MahaVishnu.

We find several sacred texts (Puranas) like Garuda Purana, Vaayu Purana, Agni Purana, Matsya Purana, Maarkandeya Purana; Dharma Saastras etc... referring about the sacred rites to be performed to forefathers; its merits and implications of not performing.

In HarikathaAmruthaSaara (Sarva Jeevana Kalpa/Pithru Gana Sandhi) Sri Jagannatha Dasaru has made specific mention about Pithru Yagna; Pithru Aaraadhana, related Bhagawadrupas (AniruddhaAdi...); Shannavathi, SaptaAnna Prakarana etc....

Pithru Yagna (performing sacred rites to forefathers) is one of the best traditions of Hindu philosophy that is being followed since ages.

PITHRU YAGNA is one of the Pancha MahaYagnas (five great sacrifices) prescribed for a devout Hindu.

Having taken birth on this sacred and celestial Karma Bhoomi Bhaaratha; one should get discharged mainly from three types of Runas (Debts) viz. Deva Runa, Rushi Runa and Pithru Runa (includes Mathru Runa).

It becomes an ardent duty & responsibility of a son to perform Pithru Yagna.

Hindu Dharma prescribes that they should be worshiped on a daily basis while they are alive and also when they depart from this world.

When they leave this world it becomes a Vedic duty of their descendants to worship their departed souls on a daily basis through Brahma Yagna apart from...

- performing Shannavathi (96 specific days in a year);
- during Parvakaala like Uttaraayana, Dakshinaayana,
- during Eclipse time;
- during Pithru Paksha;
- through annual ceremony;
- through Theertha/Kshethra sraaddha; Pushkara sraaddha;
- while performing marriage/upanayana (NaAndi sraaddha)
- etc.

It is believed that Souls attain peace when sacred rituals/rites are performed especially during Pithru Paksha and Pithrus will bestow their blessings to those who perform for the welfare and prosperity of their Vamsa (dynasty).

It is said that departed souls for whom these rituals/rites are not performed will wander aimlessly on Earth embarrassed; it will manifest in the form of Pithru dosha resulting in,

- nagging problems/sufferings related to...
- marriage, progeny, health,
- lack of growth and prosperity,
- nagging domestic problems etc...

It is believed that performing sacred rites to forefathers will work as one of the remedies for Pithru dosha.

It is said and believed that one will get discharged from Pithru Runa;

by begetting a son (continuity of generation);
by serving the Parents;
by performing Pithru Yagna (sacred rites to forefathers).

A son is known as Puthra.

The word Puthra if it is split into two it becomes Pu + Thra.

Pu means PunnaAma a name of Naraka loka and Thra means to rescue.

Therefore, Puthra means the one who rescues his parents and other ancestors from PunnaAma Naraka.

Ignoring forefathers > Moola Purushas of one's lineage; is like ignoring one's own existence.

Perhaps Pithru Yagna is one of the best traditions that have descended from Vedic days.

In this materialistic modern world with changing perceptions, when dhaArmic duties and responsibilities are slowly getting vanished and diluted; it is disheartening that people don't even remember the names and Gothra of their ancestors.

For such of those who cannot observe these rituals on a day to day basis, perhaps Paksha Masa or Pithru Paksha comes as a boon to make up these lapses.

Some people who have visited Gaya Kshethra and performed Gaya SraAddha are under the impression that they need not further perform Pithru Sraaddha.

It is only a myth. There is no such injunction and it has to be performed as long as one is alive.

Garuda Purana says that, one may think twice before performing any other ritual or austerity but not (should not) the Pithru Kaarya which gives Akshaya Thrupthi (everlasting satisfaction) to forefathers that can be performed again and again.

MahaAlaya Pithru Paksha is the best opportune time to pay obeisance and salutations to forefathers and seek their blessings.

Worshiping forefathers through Pithru Yagna pleases the supreme God Vishnu who is PrapitaAmaha of the universe.

If Lord Brahma is creator; Lord Vishnu is the Creator of the Creator. If Lord Brahma is PitaAmaha then Lord Vishnu becomes PrapitaAmaha.

Sri Vishnu Sahasranaama Stothram (sloka # 104) eulogizes Lord Vishnu as PrapithaAmaha.

He is the great grandfather;

father of all fathers;
samastha PithruAntharyami – JanaArdhana;

I take this opportunity to appeal to one and all eligible to perform these rites, please, perform them without fail, without counting upon the benefits one has derived from fore-fathers.

If not started earlier please, start doing it at least now.
Better late than never; Today's alive are tomorrow's forefathers.

"No karma has been reckoned to be more meritorious than Sraaddha karma"

Samastha PithruAntharyaami Sri Maha Vishnu Preetyartham...

➤ **PITHRU PAKSHA - why only during Bhadrapada MaAsa?**

Actually oblation to Pithrus is prescribed to be performed as Nitya, Naimittika, and KaAmya karma through...

- Brahma Yagna (Nithya)
- Shannavathi;
- Parva kaala (Uttaraayana; Dakshinaayana; Eclipse etc.);
- Pithru Paksha (Bhaadrapada maasa);
- Annual ceremony (Prati-Saamvatsareeka)
- Theertha/kshethra sraaddha etc.,
- during VivaAha/Upanayana (NaAndi sraAddha)

apart from performing ceremonies at the time of death of Pithrus;

As we approach towards middle of BhaAdrapada Masa as per Lunar Calendar, it is time to worship the departed souls (forefathers).

This worship is held for a period of 15 days during the waning period (dark period) of Moon in the second fortnight called as Krishna (Bahula) Paksha of Bhaadrapada Masa that generally occurs during the months of September–October every year.

Period of 15 days starting from Bhaadrapada Bahula Prathama to Bhaadrapada Bahula Amaavaasya is called,

> Pithru Paksha or Apara Paksha or Paksha Maasa;

around which time Sun would be transiting in Kanya (Virgo) RaAsi.

**"Kanyagathe Savithari Aashaadyaadhi
PanchamahaApara Paksheshu Asmin Pithru Pakshe....."**

Fifth fortnight after AashaAda Pournami, when Sun is transiting in Kanya Raasi is reckoned as Pithru Paksha;

This period is totally dedicated, earmarked and most appropriate time for worshiping the departed souls (forefathers).

Though technically Pithru Paksha starts from Bhaadrapada Bahula Paadyami and ends with Bhadrapada Bahula AmaAvaasya, a day prior to and a day after Pithru Paksa are also earmarked for Pithru related ceremonies; they are....

PRAUSHTAPADI SRAADDHA performed on Bhadrapada Sukla Pournami, where three generations above PraPitamabha and their wives are involved;

DAUHITHRU prathipadya Mathamaha sraaddha performed on Aaswayuja Sukla Paadyami; Dauhitra does kuloddhara of one extra generation on Mother's side.

Pithru Paksha occurs during Dakshinaayana; also known as PithraAyana; Dakshinaayana represents Pithrus.

It is believed that Pithrus descend on Earth during Pithru Paksha in anticipation of their progeny to perform sacred rites enabling them to attain better placement in other worlds.

During which time the abode of Pithrus would remain vacant as Yama Dharmaraja would allow the departed souls to descend on to their respective locations on Earth to reap the benefits of Sraaddha Karma by their descendants;

Significance is given during this period for performing Pithru related activities. It is the most auspicious time to pay our obeisance and salutations to forefathers.

Hence, it is specifically referred to as Pithru Paksha which is very dear to Pithrus.

As per KaAlaganana (time element) one month for human beings is equivalent to one day for Pithru Devathas out of which;

Sukla Paksha (waxing moon days) 15 days is the day time and Krishna Paksha (waning moon days) 15 days is the night time for Pithrus.

It is believed and said that sacred rites like, Thila Tharpana and Pinda Pradhana (offering of rice balls) performed during Pithru Paksha acts as food for the departed souls that would be adequate for them throughout the year.

It is also said that during one of the occasions of Deva-Asura Sangrama (war between Deities and Demons) large number of Devathas and Rishis died at the hands of Raakshasas starting from Bhadrapada Bahula Prathama (Paadyami) to Amaavaasya.

This fortnight is also known as Mahalaya Pithru Paksha;

These Deities and Rishis are like our forefathers and it is befitting to worship the departed souls during the fortnight that coincides with Mahalaya.

Pithru Paksha also coincides with Chaaturmaasa the most sacred period for worshiping both Deities as well as Pithrus. These four months of Chaturmasha including Bhadrapada are very holy and dear to the Supreme God - Hari Sarvottama.

Who ever performs sacred deeds during these months would reap immense benefits out of it.

Samastha PithruAntharyaami Sri MahaVishnu Preetyartham....

NicEties of PITHRU PAKSHA

(when - where - whom - what - how....)

- **When to perform?** When not to perform Paksha Sraaddha?
- **What are the specified days for performing Paksha Sraaddha?**

Paksha sraaddha with Pinda Pradhana is actually prescribed to be performed on all the 15 days except on EkaAdasi aacharna day.

Since it is not practically possible to perform on all the days; it should at least be performed for one day during the fortnight preferably on the day corresponding to the Father's Thithi (death day). Performing Paksha sraaddha for only one day is called as SakrunMahalaya Sraaddha.

Rest of the days at least Thila Tharpana should be given to Sarva Pithru or at least to Dwaadasa Pithru (three generations on paternal side and three generations on maternal side).

On the day of Mahaalaya Amaavaasya Thila Tharpana should be given to all the eligible forefathers.

In case a person due to some reason misses to perform the rituals on the said date; or doesn't know the Father's death thithi; it can be performed on any one of the other specified days viz.

- Ashtami;
- on the day coinciding with Bharani star;
- on the day of Vyatheepaatha Yoga;
- DwaAdasi;
- Mahaalaya Amaavaasya.

During Krishna Paksha there will be no Pournami thithi. Hence, for those Pithrus whose thithi (lunar day of death) happens to be Pournami (full moon day), rites should be performed on any of the other specified days mentioned above.

If one misses to perform even on any one of the specified days; still one can perform on any day before Aaswayuja Sukla Panchami.

Even then if it is not possible; still one can perform Paksha Sraaddha on any of the specified days mentioned above during Krishna Paksha of Thula Maasa when Sun is in Thula Raasi (Libra) before He transits into Scorpio (Vrischika Raasi).

Those performing daily Thila tharpana/Paksha Sraaddha during Paksha maasa should perform on all the days except Ekaadasi; including Yati Mahaalaya and Ghaatha Chaturdasi.

Bharani Sraaddha (**Maha Bharani**) gives Gaya Sraaddha phala wherever it is performed;

➤ **When not to perform Paksha Sraaddha?**

These ceremonies should not be performed on the day of Ekaadasi aacharana (day of fasting).

If father's death corresponds to Ekaadasi Day; rituals should be performed on the next day (Dwaadasi) in general; however, during Pithru Paksha it should be performed on any one of specified days mentioned above other than Dwaadasi which is earmarked as Yathi Mahalaya.

Paksha Sraaddha should not be performed if Pithru thithi corresponds with Chaturdasi. However, it can be performed on any one of specified days as mentioned above.

Performing of Paksha Sraaddha on Chaturdasi day is earmarked for those who had accidental or unnatural death. This day is known as Ghaatha Chaturdasi.

Paksha Sraaddha should not be performed during the period of Asoucha due to birth (janana-asoucha) or death (marana-asoucha) in family or wife becomes Rajaswala.

In such a case it should be performed only after the period of asoucha on any one of the specified days if possible during Pithru Paksha or else it should be performed during Thula maasam as said above.

Similarly, in case of the deceased; Paksha Sraaddha should not be performed till completion of one year from the date of death; i.e. during the Mrutha Varsha (year of death).

In case Paksha Sraaddha is performed for only one day other than the day of Pithru thithi, following days/constellations should be avoided viz.,

Pratipada (Paadyami),
Shashti,
Ekaadasi,
Chaturdasi,
Sukravaara (Friday),
Janma Nakshathra/Janma Thaara,
Rohini, Revathi and Magha Nakshathra dina;

In case Pithru annual ceremony falls during Paksha Masa?

In such a case Pithru's annual ceremony has to be performed on the said day (thithi) and Mahaalaya Sraaddha has to be performed on any one of the specified days.

➤ HOW TO RECKON PITHRU THITHI?

Availability of particular thithi during Aparaannah kaala (**Aparaannah vyapini**) is prevailed upon for considering a day as Sraaddha thithi.

Sometimes two thithis also occur on the same day. In such a case, Sraaddha will be performed on the same day for both the thithis.

Similarly, sometimes there will be SraaddhaAbhaava (non availability of Sraaddha Thithi); then Sraaddha should not be performed on that day.

Aacharana may differ according to the Siddhantha followed. It is better to take guidance from a Daivagnya and follow according to one's sampradaya.

Sraaddha should not be performed on the day of Ekaadasi Aacharana;

➤ **TIMING OF SRAADDHA? (Sraaddha kaala)**

Ideally Pithru Sraddha/Tharpana should be commenced and performed in between Kutapa-kaala and AparaAnha-Kaala.

Exceptions during Eclipse, Sankramana when it will be performed during ParvaKaala;

SRAADHAKAALA - Ideally Sraddha should be commenced during KUTAPAKAALA performed/continued/concluded during APARAAHNA KAALA. Exceptions, on the day of DwaAdasi, during ParvaKaala like Grahana (Eclipse), Sankramana, at Gaya Kshethra etc;

KUTAPAKAALA - when the duration of DinaMaAna (Sunrise to Sunset) is divided into 15 equal parts of 2 Ghatis each, 8th portion is called Kutapa-Kaala which is ideal for commencement of Pithru SraAddha;

For example, if Sunrise is at 06.00 hrs; KutaplaKaala will be between 11.36 hrs to 12.24 hrs depending on the timings of Sunrise there could be slight variation in timings of Kutapakaala;

APARAAHNKAALA - when the duration of DinaMaana (Sunrise to Sunset) is divided into 15 equal parts of 2 Ghatis each, 9th to 12th portion (18th to 24 Ghatis) is called AparaaHna Kaala. For example, if Sunrise is at 6 O'clock AparaaHna kaala will be from 13.12 hrs to 15.36 hrs. Thithi prevailing during AparaaHna kaala is reckoned as Sraaddha thithi. Depending on the timings of Sunrise there could be slight variation in timings of AparaaHnakaala;

➤ WHERE TO PERFORM?

As per sacred texts it is suggested to perform Paksha ceremonies on the banks of sacred rivers or in sacred and celestial places like Gaya, Kaasi, Prayaaga, Kurukshetra, Naimisharanya, Rameswaram, etc.

If it is not possible they should be performed at least in one's house.

But in view of several practical difficulties and intricacies involved, they are being performed at various temples and religious mutts/dharmic institutions who are providing such facilities to the Karthas.

➤ Who can perform?

A son who is a Dwija becomes eligible and can perform Paksha ceremonies after his father's death. In case they are more in number it should be performed collectively if they are staying together; otherwise individually at their respective places. In case a person doesn't have sons, widow of the deceased by making a proper sankalpa can get it performed through a Bramhana.

➤ For whom to be performed?

The ritual should be performed (Sarva Pithru) only to the deceased and not to those who are alive; even though they figure in the eligible list. Sarva Pithrus are categorized into two groups viz. Dwadasa Pithru & KaArunya Pithru;

Dwadasa (12) Pithru: three generations on father's side and three generations on mother's side including their spouse ie. Pithru-Pitamaha-Prapitamaha; Maathru (including Step-Mother)-

Pitamahi-Prapitamahi; MataMaha-MatuPitamaha-MatuPrapitamaha; Matamahi-MatuPitamahi-MatuPrapitamahi;

KaArunya Pithru: Apart from one's kith and kin (as per the list), it should be performed to one's Guru, Teacher, Priest (Purohit), Friend or to any person whom one has come across in life and from whom has received help.

In case father is alive; question of performing Paksha Sraaddha does not arise at all.

Similarly, in case Mother is alive; Sraaddha should not be performed to Pitaamahi (paternal grand-mother) and to Prapithaamahi (paternal great grand-mother);

➤ **HOW TO ADDRESS PITHRUS?**

Each Pithru has to be addressed with their name and Gothra.

If one does not know or remember the name and Gothra of forefathers, they should be addressed as...

Yagnappa (Male),

Yagnamma (female) and

Gothra to be spelled as KaAsyapa Gothra.

Male Pithrus are addressed as **Sarma** and female Pithrus as **DhaAm** suffixing their names; for e.g.

male as Yagnappa Sarmaanaam and
female as Yagnamma Dhaam.

For list of eligible Pithrus and how to address them please refer to the images below. (This list is useful during Paksha Sraaddha and also during Theertha/Kshethra Sraaddha)

Tharpana and/or Pinda Pradhana have to be done in the serial order as per the given list.

➤ **WHAT ARE THE ITEMS REQUIRED?**

In general, the following items are required.....

Dharbha (Kusa Grass);
Cooked Rice;
Black Sesame (Thila seeds);
Water;
Thulasi;
Ghee;
Honey;
Pavithra (made with Dharbha);
Vishnu Paada (foot print impression of Lord Vishnu);
Kalasha;
Panchapaatre;
Uddharne;
Copper plate;
Kurcha;
Areca nuts;
Coins;
Betel leaves;
Plantains (Bananas);
Gopichandana,
Yagnopaveetha;
Paarvana Vastra etc.

➤ **PROCEDURE (in brief...)**

While essence remains same; procedure, customs and rituals may differ from region to region; according to sampradaya; based on Varnaasrama dharma etc.

Sraaddha should be performed wearing a ring made with Dharbha called Pavithra.

Strictly speaking Sraaddha has to be performed in the direct presence (Pratyaksha) of two Brahmins.

But, in view of practical difficulties/intricacies involved it is performed generally with their symbolic presence by using Dharbha called Dharbha Braahmana;

one representing Pithru Devathas called Pithru Braahmana; the other representing Visvedevathas called Daiva Brahma.

Agni Kaarya/Paani-Homa/Vaiswadeva will/should be performed first and then Pithru Kaarya.

In view of the intricacies involved in the process; better it is performed under the guidance and supervision of a learned Purohit who is specially trained for the purpose.

Pindaas are mainly made with cooked rice mixed with Thila (sesame seeds); There is sampradaya to add Banana, Honey etc. etc.

During Pinda Pradhaana; rice balls (Pindaas) are to be arranged in a specific order on Vishnu Paada (foot print of Lord Vishnu) kept on Dharbha (Kusa grass).

Left over Anna (cooked rice) after making Pindaas will be treated as Pithru Prasaada (Pithrusesha) after completion of the ceremony.

Specification for the size of Pindaas is "Sameepathra Pramaanena" that means it should be of the size of a Samee tree leaf.

At every sraaddha ceremony, Bramhanas are invited; the ancestors enter the bodies of Bodies of Bramhanas and thus partake of the Pindas.

➤ **HOW TO DISPENSE PINDAS AFTER THE CEREMONY?**

Generally following tradition is in vogue...

- Feeding to the Crows;
- Dropping them in water preferably in a river or a canal;
- Feeding to a Cow;
- Digging an earth pit and burying them in it;

One of the above may be followed according to convenience. They should not be thrown into garbage.

➤ **WHAT IF SRAADDHA COULD NOT BE PERFORMED?**

As far as possible don't avoid performing sacred rites on the scheduled day or at least on one of the specified days.

In a given situation where, it is not possible to perform Sraaddha due to circumstances beyond one's control, one can adopt the following, *but not as a substitute;

- Perform Thila Tharpana;
- Saaka-Paaka Dana to a Brahmana along with Dakshina;
- Feed Cow with grass; plantains (banana);
- Observe fasting on that day (yatha shakti);
- Pavamana-Sooktha/Pithru-Sooktha paaraayana;

When nothing is possible; pray & offer a sincere Namaskaara to Pithru Devathas and seek apologies.

** There is no substitute for performing Pithru Sraaddha.

** Only substitute is performing Pithru Sraaddha.

Sankalpa Sraaddha – Karta for various reasons if is not in a position to perform regular Chataka Sraaddha with Pinda pradhana, will adopt a simpler procedure called Sankalpa Sraaddha where in there will be no Agnikaarya, Pinda-daana etc. It will be till avvahana of Dharbhi bramhana and doing upachara and end with Sraaddha tharpana.

PaArvana... **Trayaakrutham Paarvanam** Pindas meant for varga traya (Pitru-Pitamaha-Prapitamaha/Maatru-Pitamaha-Prapitamahi) is called Paarvana and the sraaddha ceremony is called **Paarvana sraadha in favour of three generations after the demise of father/mother**. Paarvana vastra is used in Sraaddha; more than the Vastra, thread from Vastra worn by the Kartru is very dear to Pitamaha, so, that thread is given over the Pinda.

Vikira... Rice (Anna) and Water that is sprinkled in front of Deva/Pitru bhojana paatra is called Vikira. Pitrus in Naraka Loka gets satisfied with Vikiraanna and Thila tharpana.

Ucchishta Pinda: After performing Pinda pradhana one small *pinda* is kept for the ones who have died by unnatural death. Pithrus who are in Paisaachika roopa get satisfied with this.

➤ **WHAT ELESE CAN BE DONE DURING PITHRU PAKSHA?**

People visit Theertha Kshethras like Kaasi, Prayaaga (Triveni Sangam) and Gaya (Pithru Kshethra) for performing Pithru ceremonies during Paksha maasa.

Garuda Purana can be read (Paaraayana) or listened to during Pithru Paksha.

One can also sponsor for Pravachana of Garuda Purana in any temple or mutt during Pithru Paksha.

Paaraayana of...

- Pavamana-Sooktha/Pithru-Sooktha,
- Kathopanishad;
- Harikathaamruthasaara (Pithrugana Sandhi);
- Pithru-Stuti/Stothra (Ruchi Prajaapathi virachita – Garuda Puranaantargatha);
- Aurdhvadehika Stothra (Padma Puranaantargata)

One can donate...

- Anna Dana;
- Thila (Black Sesame seeds);
- Rice;
- any other material/s like Ghee, Honey, Thulasi etc...

used for performing Pithru ceremonies to any temple or mutt organizing or conducting these ceremonies.

"Sraddhaaya charitam Sraaddha"

Literally Sraaddha means the one that need to be conducted with utmost sanctity, sincerity, attention, calmness, care and devotion.

Usage of Silver/Brass vessels for Sraaddha prakriya, usage of Thila, Urad, Green Gram, Mustard, Rice, Wheat, Soji in Sraaddha paaka are prescribed.

Five most important things for Pithru sraaddha are, 1) Dauhitra 2) Thila 3) Kutapakaala; 4) Dharbha; 5) Thulasi;

On the day of Pithru Sraaddha one should avoid Dantadhaavana, Thailabhyangana, Kshura-Karma (shaving/haircutting),

participating in sensual pleasures, Thaamboola Sevana, Paraanna bhojana, Daana sweekara, eating twice.

If Adhika Masam occurs during Bhaadrapada Maasam, then Mahalaya Sraaddha that is required to be performed during the dark fortnight (Krishna Paksha) of Bhadrapada masam has to be performed twice both in Adhika masam as well as in Nija Masam.

➤ **Sraaddha Phala (Garuda Purana)**

हीता ददाति नश्चृत्वान् गोधनानि हीतामुकः ।
दन्दाता भवेत्सोपि यस्तस्य प्रपितामुकः ।
दद्याद्विपुलमन्नादयं वृद्धस्तु प्रपितामुकः ।
त्वाः श्रुद्धेन ते सर्वे दत्वा पुत्रस्य वांछितं ॥
पिता ददाति सत्पुत्रान् गोधनानि पितामहः ।
धनदाता भवेत्सोपि यस्तस्य प्रपितामहः ।
दद्याद्विपुलमन्नादयं वृद्धस्तु प्रपितामहः ।
त्वाः श्राद्धेन ते सर्वे दत्वा पुत्रस्य वांछितं ।
pitaa dadaati satputraan gOdhanaani pitaamaha: |
dhanadaataa bhavEtsOpi yastasya prapitaamaha: |
dadyaadvipulamannaadyam vRuddhastu prapitaamaha: |
tRuptaa: shraaddhEna tE sarvE datvaa putrasya vaanCitam|

By doing sraaddha/paksha, father will bless you with satputraas; Pitamaha (grand father) will bless with gau-dhana (cow-wealth), Prapitamaha (Great grand father) will bless with property and wealth. They also bless us with food, shelter, wealth, grains, etc.

"No karma has been reckoned to be more meritorious than Sraaddha karma"

"devakAryAdapi sadA pitR^ikAryaM vishiShyate"

Pithru kaarya is more important than even Deva kaarya - nearest example Bhakta Pundarika while serving his parents made Lord Sri Krishna to wait.

If Pithru is happy, all Devatas are happy...

पिता स्वर्गः पिता धर्मः पिता परमकं तपः ।

पितरि प्रीतिमापन्ने सर्वाः प्रीयन्ति देवताः ॥

(Mahabharata Shanti Parva 258.20)

If Maatha-Pitha-Guru are pleased with your actions, it is as good as obtaining sampoorna phala (rewards) for performing several austerities.

Supplementary information

➤ **KAPILA SHASHTI**

If there is coincidence of,

- Bhadrapada Maasa,
- Krishna Paksha (dark fortnight),
- Sun in Hastha Nakshathra,
- Moon in Rohini Nakshathra,
- Shashti thithi,
- Sunday (Ravi/Bhanu Vaara) and
- Vyatheepaatha Yoga;

Then that day is known as KAPILA SHASHTI.

Kapila is one of the names of Sun God Surya;

Lord Vishnu is also called as Kapila Naamaka Bhagavantha.

Kapila Naamaka Surya is the presiding deity for Kapila Shashti.

Any daAna, worship, homa/yajna, sacred bath etc. performed on this day is highly meritorious.

It is said that Kapila Shashti is 100 times more meritorious than Ardhodaya Yoga.

Occurrence of Kapila Shashti is very rare may be once in a life time or even more.

Sacred texts say that one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala.

DaAna given to Brahmins, performing Ashtottara Ksheeraabhisheka to Sri Guru Raayaru; during Kapila Shashti/Ardhodaya parvakaala gives Akshaya phala.

➤ **VyAtheEpaAtHa Yoga**

From the context of Almanac, Yoga is one of the components (limbs) of Panchanga (Thithi; Vaara; Nakshathra; Yoga; Karana) which is different from Aanandaadi Yogas or Gouri Panchanga that we usually come across in a Panchanga.

Like Nakshathras (constellations) there are 27 Yogas that keep occurring daily on a cyclical basis in a specific sequence starting from Vishkambha and ending with Vydruthi Yoga.

In electoral astrology (muhurtha) though Yoga is given secondary importance, some of them, especially Vyatheepaatha; Vydruthi etc. are outright rejected for auspicious events.

Vyatheepaatha literally means great calamity or prone for sudden mishaps or reversals. Vyatheepaatha Yoga is the 17th one in the list of 27 Yogas.

Like Nakshathras, Yogas also have presiding deities (Abhimani Devathas) and Vishwedevathas are the presiding (abhimani devatha) deities for Vyatheepaatha Yoga.

Though Yogas like Vyatheepaatha and Vydruthi are not considered good for auspicious events; they are considered for performing sacred ceremonies especially Pithru related.

That's why both Vyatheepaatha and Vydruthi Yoga days are prescribed under the concept of Pithru Yagna - Shannavathi.

We get approx 12 (sometimes more) Vyatheepaatha Yoga days in a year.

If it is associated with Dhanurmasa it is called **Dhanur-Vyatheepaatha Yoga** which is given lot of significance for performing Pithru related activity.

It is said that any Pithru kaarya or daana given in respectful reverence to one's Pithrus on the sacred day of Dhanur Vyatheepaatha Yoga during Dhanurmasam is considered 1000 times more meritorious than the one performed during Ardhodhayaadi parva kala.

विष्णुप्रिय व्यतिपात पितृणामनृणप्रद ।
पितृणां मम वैकुंठं प्रयच्छ भगवन्हरे ॥
त्वत्प्रसादेन मे भक्तिरस्त्वेवमनपायिनि ।
ज्ञान विज्ञान वैराग्यं प्रयच्छ भगवन् मम ॥

విష్ణుప్రియ వ్యతిపాత పితృణామనృణప్రద |
పితృణాం మమ వైకుంఠ ప్రయచ్ఛ భగవన్హరే ||
త్వతప్రసాదెన మే భక్తిరస్త్వేవమనపాయిని |
జ్ఞాన విజ్ఞాన వైరాగ్యం ప్రయచ్ఛ భగవన్ మమ ||

ತ್ವತ್ಸಾದೇನ ಮೇ ಭಕ್ತಿರಸ್ತೇ ಏವಮನಷಾಯಿನಿ |
ಜ್ಞಾನ ವಿಜ್ಞಾನ ವ್ಯರಾಗ್ಯಂ ಪ್ರಯಂಚ ಭಗವನ್ ಮಮ ||

viShNupriya vyateepaata pitRuNaamanRuNaprada !
pitRuNaaM mama vaikuMThaM prayachCha bhagavanHare !!
twatprasaadEna mE bhaktirastvEvamanapaayini !
j~Jnaana vij~Jnaana vairaagyaM prayachCha bhagavan mama !!

VisweDevatas are presiding Deities (Abhimaani Devathas) for Vyatheepaatha Yoga. It is one of the elected days for performing Paksha Sraaddha during PithruPaksha.

➤ **AVIDHAVA-NAVAMI**

Vidhava means widow; Avidhava means not a widow (Sumangali). Navami is a thithi (lunar day) as per Hindu lunar calendar.

Avidhava Navami in the context of Pithru Paksha is the day on which Sraaddha ceremonies are to be performed for those Women (Mothers) who died as Sumangali and husband is alive.

It should be performed by a son (whose father is alive) on Navami thithi day during Pithru Paksha in Bhaadrapada Maasam.

Where the couple have no sons it can be performed by husband for his deceased wife.

Unlike regular Paksha Sraaddha (Sarva Pithru); Avidhava Navami is performed only for Maathruvarga traya;

Brahmana couple (wife & husband) are invited and they are felicitated in a traditional way as per sampradaya;

Though there are different opinions about continuance of Avidhava-Navami Sraaddha after Father's death; in general, and in practice it is performed as long as husband of the deceased (Sumangali) is alive; thereafter Mother will come in normal Paksha Sraaddha.

➤ **Yati MaHalAya**

Though DwaAdasi is one of the specified days for performing Paksha Sraaddha; in practice, we find this day exclusively earmarked for Yatis (Ascetics) called Yati or SanyaAsi MahaAlaya.

It is performed by giving Hasthodaka to all those Saints who have made Brundavana pravesa and by performing Anna Santharpana.

Those performing daily Thila tharpana/Paksha Sraaddha during Paksha maasa should perform on all days including Yati Mahaalaya and GhaAtha Chaturdasi except Ekaadasi;

➤ **GajAcHchAya Yoga**

Trayodasi (13th lunar day) in the dark fortnight (Krishna Paksha) of Bhadrapada Maasa Ie., if it is associated with;

Sun transiting in Hastha Nakshathra and Moon in the constellation of Magha Nakshathra;
it is called as Gajachchaya Yoga;

This yoga when it occurs it occurs only during Pithru Paksha.
Performing Pithru Kaarya, giving daana on this day is considered meritorious.

➤ **gHaAtHa cHAtuRdAsi**

14th lunar day (thithi) Chaturdasi during Pithru Paksha is earmarked exclusively for all those who had accidental or

unnatural death viz. snake bite, suicide, murder, killed with weapon, accident (road, train, air, including fire/drowning), killed in war, natural calamities etc.

However, those who have died due to reasons which are permissible as per Shaastra like Sahagamana etc. need not be considered as accidental/unnatural death.

Such Sraaddha (for those who had accidental/unnatural death) on the day of Chaturdasi should be performed as Ekoddishta (only one Pinda) and not for Varga Thraya.

For example, if Father had died in accident or had unnatural death, only Father will be called out but not Pithamaha & Prapithaamaha.

If two or all the three in Varga Thraya had such death, then it should be performed for two/three accordingly.

Sarva Pithru Paksha SraAddha should not be performed on this day even if Pithru thithi happens to be Chaturdasi.

However, those who are doing daily Sraaddha/Thila tharpana during Pithru Paksha can do it even on Chaturdasi day also.

If Paksha Sraaddha is performed for only one day during Pithru paksha, then, it should be performed on any of the specified days like Bharani, Vyatheepaatha, Madhyaashtami, Amaavaasya for Sarva Pithru including those who had accidental/unnatural death.

In case Pithru Prati Saamvatsareeka Sraaddha coincides with Chaturdasi during Pithru Paksha, it can be performed as usual. Then Sarva Pithru Paksha Sraadha should be performed on any of the other specified days.

➤ DAUHITRA KARTRUKA MAATAMAHĀ SRAADDHA

Dauhitra means daughter's son and Sraddha performed by a Dauhitra to his deceased maternal grandfather (Mataamaha) is called Dauhitra Kartruka Maatamaha Sraaddha otherwise known as Maatamaha Sraaddha. It is also called as Dauhitra Kartruka Mahalaya Sraaddha.

jaataamaatrOpi douhitrO jIvtyapi cha maatulE |
kuryaanmaataamaha shraaddhaM pratipadyaashvinE tithE ||
जातामात्रोपि दौहित्रो जीव्यपि च मातुले ।
कुर्यान्मातामह श्राद्धं प्रतिपद्याश्विने तिथे ॥
ज्ञातामात्रेऽपि दौहित्रेऽपि चेष्टयेऽपि च मातुलेऽपि ।
कुर्यान्मातामह श्राद्धं प्रतिपद्याश्विने तिथे ॥

First day (Sukla Paadyami thithi) of the lunar month Aaswayuja Maasam is earmarked for performing this Maatamaha Sraaddha.

Dharmashastra says that it can be performed till the time Sun transits in Vrischika Raasi in the zodiac.

This Sraaddha becomes possible when a person doesn't have a son but has a daughter who has a son (Dauhitra).

But Dharma Saasthra says that it can be performed even when sons are available to the deceased ie. even when a Dauhitra has maternal uncles (Mother's brothers)

Uniqueness in this Sraaddha is that, it can be performed even when one's father is alive (Jeevat Pithru). This is an exceptional case.

According to Dharmashastra this Sraaddha can be performed either with Pinda Pradhana or as Sankalpa Sraaddha and it can be performed Saptnika as a Paarvana Sraaddha calling out Varga

Thraya. Like in Avidhavanami Sraaddha Jeevat Pithru is performing Pinda Sahita Sraaddha, in a similar way it can be performed as Pinda sahita sraaddha in MaataMaha Sraaddha also.

In case Maatamahi (Mother's Mother) is alive it should be performed only for Maatamaha Varga Thraya. There are diversified opinions on type of Sraaddha to be performed in this case, sampradaya may be followed in this regard.

➤ **SAPTAANNA KRIYA...**

[Pithru Paksha - SraAddHa Vichaara...)

After the death; the soul (praani) dwells in different Lokas according to its Karma phala.

Since we do not know where and in which Loka forefathers are dwelling; it is prescribed to perform Pithru Sraaddha in seven forms (SaptaAnna) the ritual that we generally come across during Chataka Sraaddha. They are....

- (1) Vaiswadeva Homa (Agni Kaarya/Paani-Homa);
- (2) Braahmana Bhojana;
- (3) Pinda Pradhaana;
- (4) Thila Tharpana;
- (5) Uchhishta Pinda;
- (6) Bhoori Bhojana (Anna Daana);
- (7) Thaamboola + Dakshine.

- How does PiTHRUS get satisfied?
- How does the offerings made reach the departed souls?

➤ **Pithrus get satisfied if they are;**

- In Deva Loka with Agni Kaarya;
- In Swarga Loka with Braahmana Bhojana;
- In Yamaloka (Pithru Loka) with Pinda Pradhaana;
- In Naraka Loka with Thila Tharpana/Vikiraanna;
- In Paisachika roopa with Uchhishta Pinda;
- In Asura roopa with Bhoori Bhojana (Anna Daana);
- In Human form with Dakshine/Thaamboola to Brahmanas;

It is believed and said that the rituals performed reach the departed souls through the rays of Sun God with Vasu, Rudra and Aaditya acting as the intermediaries.

During SraAddha three generations of fore fathers are identified as **Vasu, Rudra and Aaditya**, assumed as **Pradyumna; Sankarshana and Vaasudeva** forms respectively of Samastha Pithru Antaryami Lord Vishnu.

druhiNa modalAdamararige sa
nmahita mAyAramaNa tAnE
svahanenisi saMtR^ipti baDisuva saRvakAladali
prahita saMkaruShanu pitR^igaLi
gaharanenipa svadhAkhyarUpadi
mahija phalatR^iNa pesarinali pradyumnaniruddha.

(HarikathaAmruthasaAra _14-11)



chatuRmukha brahma is called druhiNa.

svAhAkhyA nAmaka ParamAtma provides satisfaction to Brahma and other dEvata-s.

The havissu offered to agni by way of svAhAkara such as - brahmaNEsvAhA, R^idrAyasvAhA, iMdrAyasvAha etc.is accepted by vAsudEva nAmaka ParamAtma and He in turn provides the satisfaction of bestowing His svarUpa daRshana to the dEvata-s.

Since jayApati saMkaRShaNa nAmaka ParamAtma is a well-wisher of the sacchEtana-s He is called 'prahita'.

During pitR^i yaj~na one offers taRpNa Ahuti saying, "svadhEyaM, svadhEyaM", in order to please the pitR^i-s.

svadhA vAchya saMkaRShaNa nAmaka ParamAtma satisfies the pitR^i dEvata-s through the Ahuti-s offered.

agni dEvata has two wives called svAhA & svadhA.

Thus vAsudEva ParamAtma reaches the havissu to brahmAdi dEvata-s through svAhA via agni.

In the same way saMkaRShaNa ParamAtma reaches the Ahuti-s to pitR^i-s through svadhA via agni.

'mahi' means earth and thus 'mahija' means trees that grow on earth. The juicy fruits, rice and other grains and vegetables are also defined as 'phala'.

kR^itipati pradyumna exists in these phala-s by those names and satisfies humans, animals & birds.

shAMtipati aniruddha pervades in the grass which is eaten by cow, horse and other animals and He satisfies them.

annanenisuva nR^i pashugaLige hi
raNya gaRbhAMDadoLu saMtata
tannanIpriyiMdupAsanegaiva bhaktarana
banna paDisade bhavasamudrama
hOnnatiya dATisi chatuRvidha
annamayanAtmapradaRshana sukhavanIva hari.....

(HKAS_14-12)

JagannAtha dAsaru explains as to how ParamAtma provides food to the pitRⁱ dEvata-s.

The pitRⁱ-s are invoked in the invited brahmins during the shrAddha kaRma. They are 4 classes of them:

- 1) aMshabhUta pitRⁱ-s - dEvata-s
- 2) pitRⁱ dEvata-s
- 3) niraMsha manuShya-s
- 4) pitRⁱ-s who have obtained pashu janma

The following results by way of pitRⁱ kARya -

- 1) vAsudEva ParamAtma satisfies the aMshabhUta pitRⁱ-s (dEvata-s) by svAhakhya anna;
- 2) saMkaRShaNa ParamAtma satisfies the pitRⁱ-s by svadhAkhya anna;
- 3) pradyumna ParamAtma satisfies the niraMsha manuShya-s by phalAkhya anna;
- 4) aniruddha ParamAtma satisfies the pitRⁱ-s who have obtained pashu janma by tRⁱNAkhya anna;

➤ **Meaning in Kannada (Sangraha)...**

ದುಹಿಣ ಮೊದಲಾದ ಅಮರರಿಗೆ ಚತುಮುಖಿ ಬ್ರಹ್ಮದೇವ ಮೊದಲಾದ ದೇವತೆಗಳಿಗೆ, ಸನ್ಯಾಹಿತ
(ಸರ್ವರಿಂದ ಪೂಜ್ಯ) ನಾದ ಮಾಯಾಪತ್ರಿ ವಾಸುದೇವ, 'ಸ್ವಾಕಾ' ನಾಮಕ ಪರಮಾತ್ಮೆ ನಾಗಿ
ಸಂತೃಪ್ತರನ್ನಾಗಿ ಮಾಡುತ್ತಾನೆ.

ಅಗ್ನಿಗೆ ಹವಿಸ್ಸಿನ ಸ್ವಾಕಾಕಾರದ ಮುಖಾಂತರ ವಾಸುದೇವನಾಮಕ ಪರಮಾತ್ಮೆ ಸ್ತೋತ್ರರಿಸಿ ತನ್ನ
ಸ್ವರೂಪ ದರ್ಶನದ ಮುಖಾಂತರ ಬ್ರಹ್ಮಾದಿದೇವತೆಗಳನ್ನು ತೃಪ್ತಗೊಳಿಸುತ್ತಾನೆ.

ಜಯಾಪತಿ ಸಂಕರಣ ನಾಮಕ ಪರಮಾತ್ಮ ಪ್ರಹಿತ (ಮುತ್ತಿಯೋಗ್ಯರಿಗೆ ಹೀತನಾದವ) ಹಿತ್ಯಜ್ಞದ ತರ್ಕಣವನ್ನು ಸ್ವಧಾ ವಾಚ್ಯ ಸಂಕರಣನಾಮಕ ಪರಮಾತ್ಮ ಸ್ವೀಕಾರಮಾಡಿ ಹಿತ್ಯಗಳಿಗೆ(ಆಯಾ ಜೀವರಾಶಿಗೆ) ತೃಪ್ತಿಕೊಡುತ್ತಾನೆ.

ಮಹಿಜ ಭೂಮಿಯಮೇಲೆ ಬೆಳೆಯುವ ವೃಕ್ಷಗಳು.ಹಣ್ಣು, ಹಂಪಲು,ಕಾಳು ಕಡಿ,ಕಾಯಿಪಲ್ಲಿಗಳಲ್ಲಿ ಕೃತಿಪತಿ ಪ್ರದ್ಯಮನಾಮಕ ಪರಮಾತ್ಮಂತಯಾಮಿಯಾಗಿದ್ದು ಆಯಾ ಹಸರುಗಳಿಂದ ಮಾನವರನ್ನು ಪಕ್ಷಿಗಳನ್ನು ತೃಪ್ತರನ್ನಾಗಿ ಮಾಡುತ್ತಾನೆ.

ಶಮಿಪತಿ ಅನಿರುದ್ಧನಾಮಕ ಪರಮಾತ್ಮ ಗೋವುಗಳು,ಜಿಂಕೆಗಳು ಹುಲ್ಲನ್ನು ತಿಂದು ಬದುಕುವ ಘ್ರಣಿಗಳಿಗೆ ತೃಪ್ತಿಯನ್ನು ಕೊಡುತ್ತಾನೆ;

ಪರಮಾತ್ಮ ಹಿತ್ಯದೇವತೆಗಳಿಗೆ ಅನ್ನವನ್ನೊಂದಿಸುವ ವಿಧಿಗಳನ್ನು ದಾಸರಾಯರು ವಿವರಿಸುತ್ತಾರೆ..ಸಾಮಾನ್ಯವಾಗಿ ನಾವು ಶಾಂತಿಕರ್ಮಗಳಲ್ಲಿ ಆಮಂತ್ರಸಿದ ಬಾಹ್ಯಣರಲ್ಲಿ ...

1.ಅಂಶ ಹಿತ್ಯದೇವತೆ

2.ಹಿತ್ಯದೇವತೆ

3.ನಿರಂಶ ಮನುಷ್ಯ

4.ಪಶು ಜನ್ಮಹಿತ್ಯಗಳ ಸನ್ನಿಧಾನವಿರುತ್ತದೆ.ಇವರ ಮುಖಾಂತರ

1.ವಾಸುದೇವ ಪರಮಾತ್ಮ ಅಂಶಭೂತ ಹಿತ್ಯದೇವತೆಗಳನ್ನು ಸ್ವಾಖ್ಯ ಅನ್ನದಿಂದ ತೃಪ್ತಿಪಡಿಸುತ್ತಾನೆ.

2.ಸ್ವಧಾರ್ಕ ಅನ್ನದ ಮುಖಾಂತರ ಸಂಕರಣ ಪರಮಾತ್ಮ ಹಿತ್ಯದೇವತೆಗಳನ್ನು ತೃಪ್ತಪಡಿಸುತ್ತಾನೆ.

3.ಪ್ರದ್ಯಮ ಪರಮಾತ್ಮ ನಿರಾಂಶ ಮನುಷ್ಯರನ್ನು ಘಲಾಖ್ಯ ಅನ್ನದಿಂದ ತೃಪ್ತಪಡಿಸುತ್ತಾನೆ.

4.ಅನಿರುದ್ಧ ಪರಮಾತ್ಮ ಪಶುಜನ್ಮ ಹೊಂದಿದ ಹಿತ್ಯಗಳಿಗೆ ತೃಣಾಖ್ಯ ಅನ್ನದ ಮುಖಾಂತರ ತೃಪ್ತಿಪಡಿಸುತ್ತಾನೆ.

ಅನ್ನದ - ತ್ರಿವಿಧ ಜೀವರಾಶಿಗಳಿಗೆ ಅನ್ನವನ್ನು ಕೊಡುವವನು.

ಅನ್ನಾದ - ದೇಹಾಂತರ್ಗತನಾಗಿ ಅನ್ನವನ್ನು ಸ್ವೀಕರಿಸುವವನಾದ,

ಅನ್ನಮಯ - ಅನ್ನಾಂತರ್ಗತ ಸ್ವಯಮನ್ನ - ಅನ್ನನಾಮಕ ಪರಮಾತ್ಮ

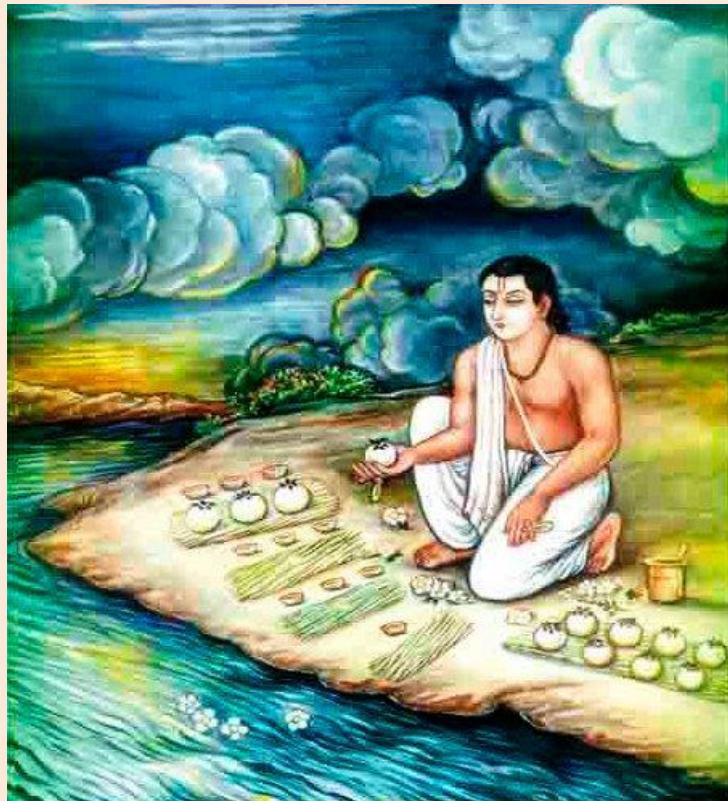
ಬ್ರಹ್ಮಾಂದ್ಯಪಿಳಿಳಿ ದೇವತೆಗಳಿಂದ ಹಿಡಿದು ತ್ರಿವಿಧ ಜೀವರಾಶಿಗಳಿಗೆ, ಅನ್ನಕಲ್ಪಕ (ಅವರವರ ಯೋಗ್ಯತಾನುಸಾರ) ಅನ್ನವನ್ನು ಯಾವುದೇ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೆ ಪೂರ್ಯಸುವವನಾದ ಅನಿರುದ್ಧರೂಪಿ ಪರಮಾತ್ಮನ ರಾಷ್ಟ್ರಗಳಿಂದ ಅನ್ನವನ್ನು ಕೊಡುತ್ತಾನೆ.

ಅನ್ನವನ್ನು ಅಂತರ್ಗತನಾಗಿ ಸ್ವೀಕಾರ ಮಾಡುತ್ತಾನೆ. ಸ್ವಯಂ ಅನ್ನವಾಗಿದ್ದು ಬ್ರಹ್ಮಾಂದೇವತೆಗಳಿಂದ ಖಣಿಸುಗೊಣದಾರಭ್ಯ ತ್ಯಜ ಜೀವಪರ್ಯಂತ ಸರ್ಕಲ ಚೇತನಗಳಿಗೆ ಅನ್ನವನ್ನು ಕಲ್ಪಿಸುತ್ತಾನೆ ಎಂಬ ಅನುಸಂಧಾನದಿಂದ ಯಾರು ಹಿತ್ಯಾಕಾರ್ಯಗಳನ್ನು ಮಾಡುತ್ತಾರೆ ಅವರು ಮಹೋನ್ನತಿಯನ್ನು ಶ್ರೀಕರಿಯ ಕೃಪೆಯಿಂದ ಪಡೆಯುತ್ತಾರೆ.

➤ **ANnAM - ANnAadA evA cHa - Significance of ANNAM...**

Annam occupies a sacrosanct place in Hindu rituals both in Agni kaarya as well as in Pithru kaarya. It is so sacred that it is believed as manifestation of the Supreme God Vishnu "Annam ParaBrahma Swaroopa"





Annam (Anna) is one of the several thousand names of Lord Vishnu that we come across in Sri Vishnu Sahasranaama Stothram (sloka # 105) where Lord Vishnu is eulogized as.....

"Yagyabhrud yagyakrud yagyii yagyabhrug yagyasadhanah
Yagyanantakrud yagyaguhyam annam annaada eva cha"

Lord Vishnu is the protector and supporter of all Yagnas;

He is the one who is the creator of the sacrifice and the custom of Yagna;

He is the very purpose and objective of every Yagna;

He is the protector the one who enjoys and consumes everything offered in the Yagna;

He is contributory factor and the one to whom Yagna is the approach; the one who is the fruit of the Yagna;

He is the secret and undercurrent of all Yagna;

> He is "**AnNam-AnNaAda eva cha**"

AnNam...

Annam is the vital/basic sustenance and characteristic of mortal life.

All beings are born out of Lord Vishnu who is creator of the Universe.

As such He (Lord Vishnu) becomes the vital life force (AnNam).

He is the giver (one who grants) of food and sustaining power for all beings.

AnNaadah...

He (Lord Vishnu) is not only the giver of food but also the one who consumes the food as well as swallows (Vishvabhug) the entire beings (whole world) at the time of annihilation (Maha Pralaya) as His food.

Hence, Lord Vishnu is adored as AnNam-AnNaAda Eva Cha.

In Bhagawadgita Canto # 3 (sloka # 14) Lord Sri Krishna says

annād bhavanti bhūtāni
parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñāḥ karma-samudbhavaḥ

From food are born the creatures;
from rain does food become possible.
By sacrificial act do the rains come to be and the
sacrifice comes about from action;

All creatures are born from food. Annam (food) is the source/medium through which all beings come into existence.

SraAddha is nothing but performing Yagna called Pithru Yagna.

Pindaas made with Anna are symbolic representation of forefathers.

With so much of sanctity and significance associated with Annam one should not disrespect or abuse or waste or neglect Annam. It should be treated with great respect.

"Sraddhaaya charitam Sraaddha"; literally Sraaddha means the one that need to be conducted with utmost faith, sincerity, attention, care, devotion duly understanding the concept, significance and philosophy behind Pithru Yagna.

Samastha Pithrantharyaami Sri MahaVishnu Preetyartham;

➤ **JANAARDHANA - The SraAddHa Swami**

JanaArdhana is one of the popular names of Lord Vishnu.

In Bhagawadgita (Canto # 1 sloka # 44; Canto # 3 sloka # 1) we find Lord Sri Krishna addressed as JanaArdhana. It is one of the Chaturvimshati Kesavaadi Roopas of Lord Vishnu. We chant the divine name JanaArdhana in Chaturvimshati Kesava Naamaas.

Jana+AardHana = JanaArdHana;

Jana in general means the people;
it also means Janana (birth);
AardHana means destroying.

JanaArdhana is the one who destroys JanMa (birth) and bestows Janmaraahitya (without birth).

JanaArdhana is the one who protects people/devotees from evil.

This attribute of Lord Vishnu we find in Sri Vishnu Sahasranaama Stothram wherein He is eulogized as JanaArdhana (sloka # 14) and in Phala Sruthi where Arujuna addresses Lord Sri Krishna as...



padmapatra vishaalaaksha padmanaabha surottama |
bhaktaanaam anuraktaanaaM traataa bhava #janaardana ||

In the context of Pithru Yagna;

JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami / Presiding Deity / Governing Lord; the Supreme God of SraAddHa;

the one who exists in his moola roopas;
'Pradyumna-Sankarshana-Vaasudeva as Antharyaami of Vasu-Rudra-Aadityas in Pitrus; and as Aniruddha in Kartr.

As antharyaami of Vishvedevathas, Lord Janardhana protects in 3555 ruupaas the Kartr; Bhoktr; invited Brahmins etc. from various obstacles during SraAddHa Karma;

Daasavarenya Sri JaganNathaDaasaru in his famous script Harikathamruthasaara has elaborately explained through an exclusive chapter Pithrugana Sandhi as to how anusandhana has to be made during Pithru Sraaddha/Pithru Yagna.

**Sarva Vedeshu yat punyam sarva teertheshu yat phalam;
tatphalam samavaapnoti stutvaa Devam JanaArdanam;**

All the virtues obtained by reading Vedas and visiting Holy places and Rivers can be got through eulogizing/prayer of JanaArdhana – the ultimate God -The Supreme God - Hari Sarvottama;

➤ bHaktānāManuRaktānāṁ tRātā bHava jaNārdaNa....

gyAna bhakti koTTu ninna dhyAnadalli yiTTu sadA
hiina buddhi biDisu munna shrii jAnArdHana || (Kanaka Dasaru)

O' Lord Janardhana! I pray that You grant me right knowledge (Yatharthha JnyaAna) & devotion to You. With no more delay,

remove my lowly thoughts & make me to meditate upon You always.

➤ **PitHru/SraAddha DevAtas...**

Pithru DEvatas are broadly classified into 31 groups (एकत्रिंशत्) out of which seven important groups are...

Vyrajas,
Agnishwatthas,
Barhishadas,
Sukalas,
Angirasas,
Suswadhas and
Somapas;

There is another category of Devatas known as >

VISHVEDEVATAS who are called **Sraaddha Devatas**, Sraaddha samrakshakas who are the guardians protecting Sraaddha Karma. Vishvedevatas are children of YamaDharma Raja and Viswa (daughter of Daxa)

Ashta Vasus (8), Ekadasa Rudras (11), and Dwadasa Aadityas (12) are also Pithru Devatas who are Abhimaani Devatas of Pithru/Maathru (Vasu); Pitamaha/Pitamahi (Rudra); Prapitamaha/Prapitamahi (Aaditya) who act as intermediaries in making the Sraaddha Phala reach Pithrus with the help of their Adhishtana Devata/Antaryaami Paramatma in the form of Pradyumna, Sankarshana, Vasudeva.

Lord Yama (YamaDharmaRaja) under whose control Pitrus reside in YamaLoka/Naraka Loka is also revered as Sraaddha Devata. Yama Dharmaraja allows the departed souls to descend on to their respective locations on Earth to reap the benefits of

Sraaddha Karma by their descendants. YamaDharmaRaja is Pithru Devata and also Mruthyu Devata, He is also one of the Ashta-DikkpaAlakas ruling the Southern direction.

JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami / Presiding Deity / Governing Lord; the Supreme God of SraAddHa the one,

who exists in his moola roopas;
'Pradyumna-Sankarshana-Vaasudeva as Antaryaami of Vasu-Rudra-Aadityas in Pitrus; and as Aniruddha in Kartr.

As antharyaami of Vishvedevathas, Lord Janardhana protects in 3555 ruupaas the Kartr; Bhoktr; invited Brahmins etc. from various obstacles during SraAddHa Karma;

Thus in Pithru Kaarya we worship,

Pithru DEvatas;
Vishve Devatas;
Ashta Vasus, Ekadasa Rudras, Dwadasa Aadityas and their (Antaryaami Paramatma Pradyumna, Sankarshana, Vasudeva),
Lord Yama;
Sraaddha Swami JaNardhana naamaka Paramatma;

Daasavarena Sri JaganNathaDaasaru in his famous script Harikathamruthasaara has elaborately explained through an exclusive chapter Pithrugana Sandhi as to how anusandhana has to be made during Pithru Sraaddha/Pithru Yagna.

➤ **DHARBHA - THILA** (SraAddha VichaAra...)

We come across Dharbha being used invariably in all the Hindu religious rituals viz. Vratha, Homa/Yagna, Pithru Karya etc. (nitya/naimittika karma)

What is the sanctity of DARBHA?

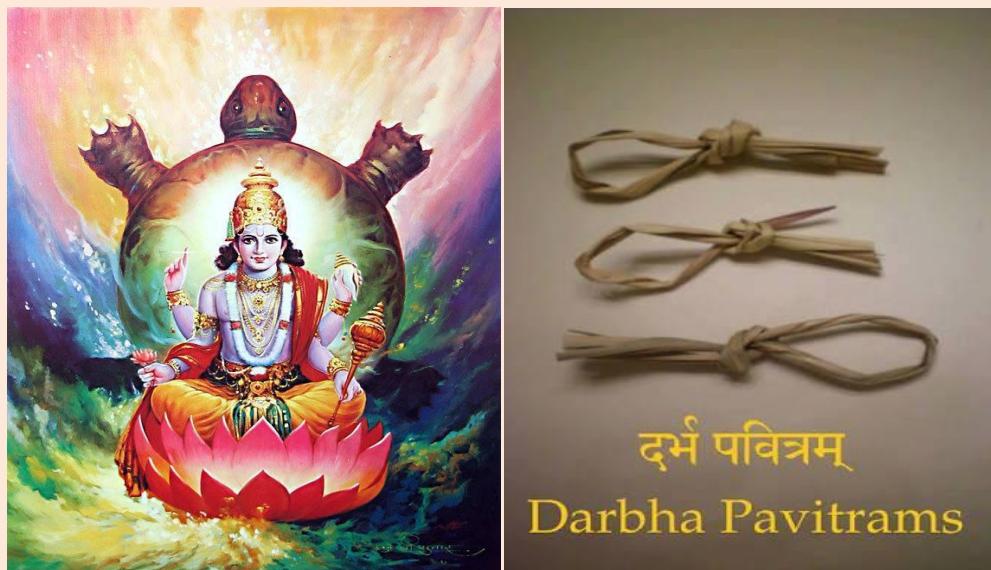
Pauranically it is said that Dharbha (Kusa grass) was formed when the hairs on the Kurma Avatar of Lord Vishnu got loosened during churning of the ocean that got washed away to the shore of the ocean to form Kusa Grass.

Later when Amrita [divine nectar] was obtained as a result of churning and distributed among the demi Gods, few drops of Amrita fell on the grass which further sanctified, imbuing it with healing properties.

Sanctity of Dharbha is as old as the Hindu Puranas.
Dharbha is used for sanctity.

Without Dharbha there is no sanctity to the rituals performed.

Dharbha is identified with Lord Vishnu and is believed to possess the power to purify anything. It is used as a ritual seat since Vedic times.



Usage of Dharbha (holy grass) is very celestial, sacred and also acts as a protector.

Dharbha from hair; Thila from the sweat have surfaced from the body of the Supreme God Vishnu.

For Pithru Kaarya Pavithra is made with #3 Darbhias and Koorcha is made with #14 Darbhias; (in some places it is with 7 darbhias)

Darbha is also used as a symbolic representation of SraAddha Brahmanas.

Why Dharbha is preferred over pratyaksha Bramhana in Sraaddha kaarya

Strictly speaking Sraaddha has to be performed in the direct presence (Pratyaksha) of BraMhanas. But, in view of practical difficulties/intricacies involved, desakaala paristithi, it is performed generally with their symbolic presence by using Dharbha called Dharbha Bramhana;

A Bramhana sitting in lieu of Pithru in Sraaddha bhojana if he has not kept Bramhacharya vratha and followed VarnaAshrama dharma, Pitrus won't partake food through him. There will be Sraddha Bhanga inviting wrath of Pithru dEvatas. Hence, especially in Madhva sampradaya it is usually Dharbhi Bramhana Sraddha in view of the utmost sanctity given to Dharbha.

Thila is favourite of Pithrus and they get satisfied with Thila tharpana which is a part of Pithru Sraaddha;

Black Thila is used during Pithru Kaarya;

Thila is sprinkled around the area of Sraaddha Sthala to ward off the evil spirits/demons obstructing the Sraaddha kaarya;



Thila Daana is highly meritorious especially during Parvakaala like Grahana, Uttarayana, Dakshinayana, during Pithru Yagna;

Thila is one of the most important ingredients of Pinda which is placed on Dharbha;

Dharbha & Thila are profusely used during Pithru KaArya;

➤ **Significance of THULASI in Pithru kaarya...**

As per Padma Purana, Thulasi has emerged from aAnandaAsru (AanandaBhaashpa - Joyous tears) of Lord Vishnu that fell on the Amrutha during KsheeraSagara Mathana.

Performing sacred rites to forefathers in the vicinity of Thulasi plant is considered to be incredibly sacred and meritorious.

One who dies in the vicinity of Thulasi will not go to Naraka Loka. It is said that even Yama Doothas will not dare to enter the house where Thulasi is present and worshiped.

Thulasi Theertha is given to the dying person in the last stages and Thulasi branches are used in the funeral pyre.

➤ **KakaBali (Vayasa Bali)** during Pitru Sraaddha.

There is a sampradaya to offer Anna to Crows at the end of Pithru Sraaddha with a belief that if the Crow/s touches/eats the offering, Pitrus gets satisfied (Trupti). It is a Vachana given by Sri YamaDharmaRaja that has an anecdote...

dating back to Ramayana kaala during the regime of Ravanasura, when Bramhaadi dEvatas attend Yagna performed by a SuryaVamsa King (Marut) in the guise of birds. Sri YamaDharmaRaja attend in the guise of a CROW. After the Yajna, Devathas gave boon to respective birds.

Lord Yama gave a vachana/boon to Crows that during Sraaddha kaarya, Pitrus in His Loka gets Trupti (satisfaction) through them when they eat the Anna (Pinda) offered to them at the end of Sraaddha kaarya.



This is called Kaka Bali or Vayasa Bali that we come across during, Pithru kaarya during Death related ceremonies and during regular Pithru Sraadha.

Lord Yama has given CROW boon to consume PiNda & in turn ensure Trupti to Pithrus; Crows act as conveyors for the food/messages to ancestors;

➤ **THARPANA VIDHI**

In the daily schedule (nithya karma) of a devout Hindu; Tharpana is one of the accepted modes of oblation performed to the deities; sages and pithrus that we generally come across during Brahma-Yagna.

Apart from giving tharpana during nithya karma; the maxims prescribe Pithru tharpana to be given on specific days which forms part and parcel of Pithru Yagna.

The ritual Tharpana should be performed only by those who are eligible.

An individual gets eligibility to perform Pithru tharpana only after getting inducted into the concept of Upanayana (Dvija) and after the death of father.

Pithru tharpana should always be performed with Thila (black sesame seeds) except during Brahma Yagna when it should be performed with water.

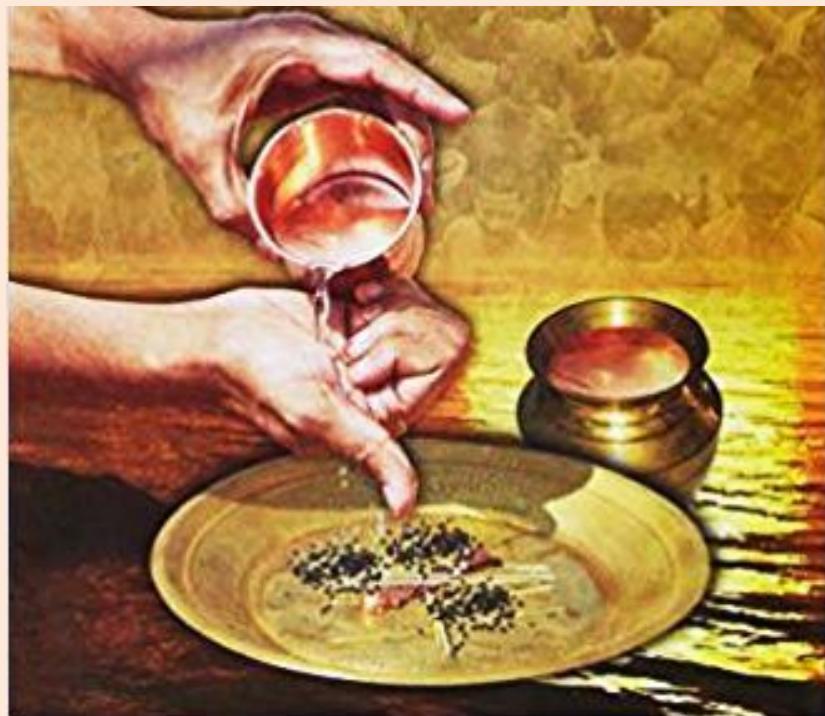
Tharpana should always be performed wearing Dharbha Pavithra.

In lieu of Dharbha Pavithra one can also use silver ring. Pavithra should be worn to the right hand ring finger. After completing the ritual Pavithra should be removed.

Pithru tharpana/Pinda pradhana should always be performed facing south direction with Yagnopaveetham in apasavya position.

Tharpana should not be given on the day of Ekaadasi aacharana.

Similarly, during the period of Asoucha also tharpana should not be given.



Water used for Aachamanam should not be used for giving tharpana.

Water from Kalasha paathra mixed with Thulasi/Nirmaalya Theertha should be used for giving Pithru tharpana.

On the day of Pithru Tharpana one should take only one time meal. Night meal should be avoided.

In case of Sraaddha Thithi including Mahalaya, meals should be avoided on the previous day night also.

Tharpana and/or Pinda Pradhana have to be done in the order as per the given list.

Tharpana and Pinda Pradhana should be performed only to the deceased and not to the living even though they figure in the eligible list.

Tharpana should not be given to the concerned Pithru till completion of one year after the death.

➤ **ShanNavathi...**

(Specified days/occasions for Pithru (Thila) tharpana)

Sacred texts prescribe Thila tharpana to be given to the Pithrus (forefathers) exclusively on 96 specific days in a year called **ShanNavathi**. They are...

- 14 Manvanthara days known as Manvaadi;
- 04 Yugaadi days (Krutha; Thretha; Dwapara; Kali Yuga);
- 12 Sankramana (Sun's transit days);
- 12 Amaavaasya days (Darsha);
- 15 Mahalaya Paksha (during Bhaadrapada Maasa);
- 12 Vyatheepaatha Yoga days;
- 12 Vaidruthi Yoga days;
- 05 Poorvedyu days;
- 05 Ashtaka days;
- 05 Anvashtaka days;

It is said that by performing Shannavathi sraaddha, Pithrus gets pleased/satisfied for 2000 years.

Apart from the above one is required to perform Thila tharpana to forefathers during Parvakaala on the following days...

Uttaraayana;
Dakshinaayana;
Eclipse days (Solar/Lunar)
Ardhodaya and
Mahodaya and...
Whenever visit to any Theertha Kshethra;
On the day of Pithru/Maathru thithi (annual ceremony)

During Parvakaala; Mahalaya Pithru Paksha; visit to Theertha Kshethra; Thila tharpana should be given to Sarva Pithru (all eligible forefathers); on all other specified days' tharpana should be given to Dwaadasa Pithru.

During Manvaadi, Yugaadi, Vyatheepaatha, Vaidhruthi, days tharpana is required to be given during Poorvaahnakaala; on Sankramana, Eclipse, Uttarayana, Dakshinayana days during Parvakaala as mentioned in respective Panchanga.

on the days of Amaavaasya during aparaahnnakaala;

On the day of Pithru/Maathru thithi (annual ceremony) Thila tharpana should be given only to the concerned Varga Thraya and not to the all.

If any of the above mentioned Shannavathi (96) days coincide with the days of Parvadina; Tharpana need not be given twice as later one (Parvakaala) supersedes former in ascending order of

Amaavaasya;
Uttaraayana/Dakshinaayana;
Eclipse (Surya/Chandra Grahana),
Mahodaya/Ardhodhaya;

in order of importance.

Logic is on a single day tharpana should not be given more than once.

If any of the above mentioned 96 days (excluding Amaavaasya; Poorvedyu; Ashtaka; Anvashtaka) + Uttarayana/Dakshinayana falls on Ekaadasi day, tharpana should not be performed.

Instead, Pavamana-Sooktha/Pithru-Sooktha parayana should be made;

Strictly speaking during SankrunMahalaya (performing Paksha sraaddha for only one day during Paksha maasa) Tharpana is to be given on the next day. But, in practice it is being given on the same day when Sraaddha is performed.

In case of Theertha/Kshethra Sraaddha, Tharpana is given first and then Sraddha is performed.

➤ **Items required for Tharpana:**

Pavithra (Dharbha/silver ring);
Water;
Panchapaatre;
Uddharne;
Kalasha;
Copper plate;
Black Sesame (Thila);
Thulasi;
Nirmaalya Theertha (if available);
List of forefathers (Sarva Pithru)

➤ **Pithru Tharpana procedure:**

Before performing Tharpana, proper Sankalpa sloka should be recited after performing Aachamana and Pranayama facing east.

Depending on the location, day, time and occasion Sankalpa sloka may differ slightly.

➤ **Typical example of Sankalpa sloka (for Pithru Paksha)**

Sri Govinda - Govinda!

Sri MahaVishnorAagnaaya,

Pravarthamanasya, Aadya Bramhane, Dwiteeya Parardhe,

Sri Swetha Varaaha Kalpe, Vaivaswatha Manvanthare,

Ashtaavimshatitamey Kaliyuge, Kali Prathama Charane,

Jambudweepe, Meror Dakshina Dhikkbhage,

Bhaaratavarshe; Bharatha Khande,

Bauddhavathare, Salivaahanasakhe,

Dandakaaranya Godaavaryah Dakshina theerey,

Raamakshethrey; Sannidhau; Asmin Varthamane,

Vyavahaarike, Chaandramaanena; Naama Samvatsare;

Dakshinaayane, Varsha Ruthau, Bhaadrapada Maase,

Krishna Pakshe;Thithau;Vaasare,

Vishnu Nakshatre, Vishnu Yoge, Vishnu Karane;

evam guna visheshana visistayaam; Punya thithau;

Praacheenavithi (Yagnopaveetham in apasavya position)

Asmath;

Samastha Pithrunaam...

Akshaya Punya Lokaavaapthyartham

Kanyagathe Savithari Aashadyaadhi

PanchamahaApara Paksheshu Asmin

Pithru Pakshe SakrunMahalaya Sraaddhanga

Saddhyah Thila Tharpanam Karishye...

(Above one is an example for Mahaalaya Pithru Paksha Tharpana.
For other occasions it may be modified suitably)

➤ Tharpana procedure...

Tharpana should be given with water + black Sesame (Thila) seeds.

Pithru tharpana should always be performed with the right hand.

Take black Thila in to the palm;
pour water from Kalasha with the help of Uddharani (spoon);
drop water along with Thila into the tharpana plate by chanting
tharpana manthra so that water should fall from the space in
between the index finger and the thumb by tilting the palm to the
right side.

While performing Tharpana each Pithru has to be addressed with
their name and Gothra.

If name and Gothra of forefathers are not known; they should be
pronounced as...

Yagnappa (Male); and

Yagnamma (female);

Gothra to be pronounced as Kaasyapa Gothra.

Male Pithrus are addressed as Sarma and female Pithrus as
Dhaam suffixing their names.

The word Asmath should be spelled before the name and Gothra
after the name.

> For example:

in case of Father it should be pronounced as Asmath Pitharam;
Yagnappa Sarmaanaam Kaasyapa Gothram and

in case of Mother as Asmath Maatharam; Yagnamma Dhaam
Kaasyapa Gothraam.

In case of Dwaadasa Pithru; three generations should be addressed as Vasu, Rudra and Aaditya roopa and all others should be addressed as Vasu Roopa.

➤ **Typical example of Tharpana sloka** (Pithru Varga Thraya)

Asmath Pitharam; Yagnappa Sarmaanaam,
Kaasyapa Gothram, Vasu Roopam, ThadAntharyaami;
Bhaarattheeramana Mukhyapraanaanthargatha;
Pradyumnam; Swadhanamah
Tharpayami-Tharpayami-Tharpayami

Asmath Pithaamaham; Yagnappa Sarmaanaam,
Kaasyapa Gothram, Rudra Roopam; ThadAntharyaami;
Bhaarattheeraamana Mukhyapraanaanthargatha;
Sankarshanam; Swadhanamah
Tharpayami-Tharpayami-Tharpayami

Asmath Prapithaamaham; Yagnappa Sarmaanaam,
Kaasyapa Gothram, Aaditya Roopam; ThadAntharyaami;
Bhaarattheeramana Mukhyapraanaanthargatha;
Vaasudevam Swadhanamah
Tharpayami-Tharpayami-Tharpayami

After completing Tharpana for all forefathers following sloka should be recited and give tharpana with all the remaining Thila.

Aabrahma stamba-paryantam devarsi pitr-manavah
trpayantu pitarah sarve matr-mata-mahadayah
atita-kula-kotinam sapta-dviipa-nivasinam
a-brahma bhuvanal lokadi-dam astu thilodakam.

Yekecha Asmath Kule Jaatha Aputhra GothriMruthah
They Gruhnantu Mayadattham Soothranishpeedanodakam

[Reciting above sloka Yagnopaveetham should be dipped in Kalasha Paathra and then squeezed so that drops of water falls in Tharpana pathra]

➤ **Samarpana...**

Yasya smrithya cha naamokthya thapo yajna kriyadhishu
Nyunam sampoornatham yaathi sadhyo vande thamachyutham
Manthraheenam kriyaheenam bhakthiheenam Ramaapathey
Yathkrutham thu maya deva paripoornam thad hasthu mey

Anena Mayaa; Pithru Paksha SakrunMahaalaya
Sarva Pithru Thila Tharpanena;
SriMadhJanaardhana Vaasudevah Priyathaam
Preetho Varado Bhavathu; Sri Krishnaarpanamasthu

Kaayena vaacha manasendri yairvaa
Buddhyaatmanaa vaa prakrite swabhavath
Karomi yadyat sakalam parasmai
Naarayanayethi samarpayaami

Achyuthaaya namah-Anantaaya Namah-Govindaaya Namah!

Above procedure may also be followed for performing Pithru tharpana on other specified days as mentioned above by appropriately making alterations in Sankalpa manthra.

(Sloka mantras mentioned are as per Madhva sampradaya).

➤ **YAMA THARPANA...**

It is prescribed that, on the day of Naraka Chaturdasi all those who are eligible to offer Pithru tharpana should give Thila Tharpana in the name of Yama Dharma Raja (God of Death) called Yama Tharpana by reciting the following sloka containing 14 names of Yama Dharma Raja.

Yamaaya; Dharmarajaya; Mruthyave; Chaantakayacha;
Vaivaswathaya; Kaalaaya; Sarva-BhoothaKshayayacha;
Audhumbaraya; Dhadnaya; Neelaya; Paramestine;
Vrukodaraya; Chitraya; Chitraguptayathe Namah!

ಯಮಾಯ ಧರ್ಮರಾಜಾಯ ಮೃತ್ಯುವೇ ಕಾಂತಕಾಯ ಚ |
ವ್ಯವಸ್ಥತಾಯ ಕಾಲಾಯ ಸರ್ವ ಭೂತಕ್ಷಯಾಯ ಚ ||
ಪೈದುಂಬರಾಯ ದಧ್ನಾಯ ನೀಲಾಯ ಪರಮೇಷ್ಠಿನೇ |
ವೃಕೋದರಾಯ ಚಿತ್ರಾಯ ಚಿತ್ರಗುಪ್ತಾಯ ವ್ಯ ನಮಃ ||

1. Yamaaya Namah
2. Dharmaraajaaya Namah
3. Mruthyave Namah
4. Antakaaya Namah
5. Vaivaswathaaya Namah
6. Kaalaaya Namah
7. Sarva BhoothaKshayaaya Namah
8. Aoudhumbaraaya Namah
9. Dhadnaaya Namah
10. Neelaaya Namah
11. Parameshtine Namah
12. Vrukodaraaya Namah
13. Chitraaya Namah
14. Chitraguptaaya Namah

Facing South,

Tharpana should be given with water and black sesame seeds (thila) with Yagnopaveetham in Savya position from Deva Theetha like Deva Tharpana (Yama Dharma Raaja being a Demi God) by reciting each name in the above sloka by adding Namah.

For example;

Yamaaya Namah >Yamam Tharpayami;

Dharmarajaya Namah > Dharmarajam Tharpayami;

Sacred scripts (Dharma Shastra) say that this Tharpana should be given by one and all irrespective of the fact whether father is alive or not.

In case father is alive (JeEvatpithru) it should be given with water and rice with Yagnopaveetham in Savya position. Thila should not be used in such case.

- Why with Thila, facing South and in Savya Position?
 - Thila because Lord Yama has Pithrutva,
 - South because He is Governing Lord of South direction; and
 - Savya because He is a Devata.
- Yamadharma Raja is having both Devatva as well as Pithrutva.

YamaDharmaRaja is a Demi-God, one of the Ashta DikkPalakas' governing South (Dakshina) direction; born to Lord Surya & Sa~jna Devi.

Lord Yama has two roles...

As Mrutyu DEvatha He is YAMA whose Bimba Moorthy is Sankarshana roopi Paramatma;

As DHARMA Devata He is DHARMARAJA whose Bimba Moorthy is Lord Sri RamaChandra;

put together He is YAMADHARMARAJA;

YAMA THARPANA on the day of Naraka Chaturdasi and Krishna Angaraka Chaturdasi (Tuesday associated with Chaturdasi during Krishna Paksha) is compulsory. Apart from the above days, Yama Tharpana is also prescribed during Mahalaya Pithru Paksha and on every Krishna Chaturdasi day during Bahula Paksha.

➤ **Parva (Punya) Dinas for Pithru Kaarya/Tharpana...**

Apart from Amaavaasya, Vyatheepaatha/Vaidhruthi yogas, Pithru Paksha, Pithru thithi, Dakshinayana, Uttarayana, Surya/Chandra Grahana days, the following days listed below are Parva dinas for performing Pithru tharpana.

➤ **ManvaAdi...**

Fourteen (14) Manvaadi days as per lunar calendar are as follows...

- Chaitra Sukla Thrutheeya and Pournami -2
- Jyesta Sukla Pournami -1
- Aashada Sukla Dasami and Pournami -2
- Sraavana Bahula Ashtami -1
- Bhaadrapada Sukla Thrutheeya -1
- Aaswayuja Sukla Navami -1
- Kaarthika Sukla Dwadasi, Pournami -2
- Pushya Sukla Ekadasi -1
- Maagha Sukla Sapthami -1
- Phalguna Sukla Pournami, Amaavaasya -2

➤ **YugaAdi...**

- Vaisakha Sukla thrutheeya (Thretha Yugaadi)
- Bhaadrapada Bahula Trayodasi (Kali Yugaadi)
- Kaarthika Sukla Navami (Krutha Yugaadi)
- Maagha Bahula Amaavasya (Dwapara Yugaadi)

Poorvedyu days are... five (5) Sapthami thithi days in Bahula Paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalgun.

Ashtaka days are... five (5) Ashtami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalgun.

Anvashtaka days are... five (5) Navami thithi days in Bahula paksha (dark fortnight) of the lunar months Bhaadrapada, Maargasira, Pushya, Maagha and Phalgun.

➤ **ARDHODAYA**

In Hindu religious calendar (Panchanga) every day is unique in its own way either by virtue of Thithi or Vaara or Nakshathra or yoga or a combination etc.

Out of this, certain days are considered to be highly sacred Parva-punya kaala (parva dina). Some of these sacred days get repeated every year. Some are very rare in occurrence may be once in a life time. One should not miss to utilize effectively these parva-kaala in acquiring merits (Punya).

One such sacred Yoga of rare occurrence is Ardhodaya which is highly meritorious (Punyaprada).

➤ **HOW TO RECKON ARDHODAYA?**

A lunar day in Pushya/Maagha maasa having the following features is reckoned as Ardhodaya viz.....

- Sunday (Bhanu Vaara)
- Amaavaasya (New Moon day)
- Sravana Nakshathra
- Vyatheepaatha Yoga

Ardhodaya yoga is 100 times more meritorious than Surya Grahana.

➤ What is to be done on this day?

Maxims of sacred texts prescribe that during any Parva-Punya kaala one should perform meritorious activities (punya kaarya) like...

- Snaana
- Daana
- Prayer (including Punascharana of upadesa manthra)
- Pithru tharpana etc.

Charity given to Brahmins, performing Ashtottara, Ksheeraabhisheka to Sri Guru Raayaru during Ardhodaya gives Akshaya phala.

Sacred texts says that one should not miss Ardhodaya/Kapila Shashti Yoga even if they prevail for a Muhurtha Kaala (48 minutes); it is worthy if it is prevailing during day time.

MAHODAYA

If any one of the features out of the four indicated above are missing it is known as Mahodaya which is still more meritorious than a Grahana Parvakaala and it warrants performing sacred deeds like Snaana – Daana – Pithru Tharpana etc.

Maagha Bahula Amaavasya associated with Dhanishta nakshathra is considered as highly sacred (Parva/Punya kaala) and meritorious for Pithru Kaarya; if it is having Satabhisha nakshathra yoga it is still more meritorious which will give Trupti to Pithrus for 10K years. It is called Varuni Yoga.

Vasu Devatas are abhimaani Devata for Dhanishta and Varuna is abhimaani devata for Satabhisha nakshathra. MaAgha Bahula

Amaavaasya is also reckoned as Dwapara YugaAdi one of the Shannavathi days;

➤ **AdHika MaAsa - Pithru Yagna/SraAddha VichaAra...**

Nithya Karma, Shannavathi [Amaavasya (Darsha), Yugaadi, Manvaadi] related Pithru karma should be performed both in Adhika Masa as well as in Nija Masa.

If regular annual ceremony of a deceased (Prathisaamvatsareeka Sraaddha) falls during the month when Adhika Masam occurs it should be performed in Adhika Masam provided concerned Pithru had expired during Adhika Masam. Otherwise it should be performed only during Nija Masam.

Also means to say that, in case the deceased had expired in Nija Masam in normal course Sraaddha should be performed during Nija Masam and not in the Adhika Masam.

In case Adhika Masam coincides with Maasika (monthly) ceremonies during the first year of Pithru's death, the concerned Maasika sraaddha should be performed twice, both in Adhika masam as well as in Nija masam.

In case, 12th month (maasika) ceremony coincides with Adhika Masam then that Maasika ceremony should be performed twice both in Adhika Masa as well as in Nija Masa and the first annual ceremony (Prathama-Aabdeeka) should be performed in the 14th month.

In case Adhika Masam coincides with Dasa Dina Karma all the related ceremonies including Sapindeekarana should be performed during Adhika Masam only.

In case first annual ceremony (Prathama Aabdeeka) of the deceased falls during Adhika Masam, it should be performed during Adhika Masam only even though they had expired during Nija Masam.

In case Pithru Paksha falls during Adhika Masam?

If Adhika Masam occurs during Bhaadrapada Masam, then Mahalaya Sraaddha that is required to be performed during the dark fortnight (Krishna Paksha) of Bhadrapada masam has to be performed twice both in Adhika masam as well as in Nija Masam.

➤ **AmAaVAaSyA - The PITHRU Thithi...**

As per Lunar calendar there are 16 thithis (Lunar days) out of which 14 gets repeated twice in a cycle of 30 days starting from Prathipada (Paadyami) and ending with Chaturdasi. Other two thithis that occur once in a month are Pournami and AmaAvaasya.

Thus, there are 15 thithis in each fortnight one ending with Pournami called as Sukla Paksha (bright fortnight) and the other ending with AmaAvasya called Krishna Paksha (dark fortnight).

A lunar month ending with Poornima is called PoornimaAnta and the one ending with AmaAvaasya is called AmaAnta.

Chaturdasi overlapping with AmaAvaasya is called as Sinivaali and AmaAvaasya overlapping with Prathipada is called as Kuhu. Both are astrologically considered as malefic.

AmaAvaasya is also known as Darsha thithi. Darsha (Darshana) means the day AmaAvaasya (Sun & Moon are together) is visible. On this day of Darsha when Amaavaasya thithi is prevailing

around afternoon time (Aparaannah vyapini) Thila tharapana is given to forefathers.

AmaAvaasya is the darkest day of the month. On this day Moon will not be visible and it is called as New Moon day or no Moon day. On the day of Amaavaasya both Sun (Pithrukaarakam) and Moon (Maathru kaarakam) conjoin together.

Solar Eclipse occurs on AmaAvaasya Day.

Lord Sri Krishna's Niryaana took place on Amaavaasya day.

Amaavaasya is the name of Maanasa Puthrika (Mind born daughter) of Pithru Devathas.

Pithru Devathas are presiding deities of AmaAvaasya Thithi.

Amaavaasya is the most favourite day for worshipping Pithru Devathas. Sacred rituals are performed for forefathers on the day of Amaavaasya.

We also find people observe fasting on Amaavaasya day. It is one of the five days of Vishnu Panchaka;

AmaAvaasya is one of the parameters for Ardhodaya Yoga;

Reciting Pithru Sookta/Pithru Stuti on Amaavaasya day is beneficial and meritorious;

Thila daana on the day of Amaavaasya is meritorious;

AmaAvaasya is not an auspicious day for doing any Subha-kaarya or starting any venture; it is earmarked for Pitru-kaArya;

Kshura Karma, Participating in sensual pleasures, Plucking of Thulasi dala should be avoided on the day of Amaavaasya;

Pithru (Thila) Tharpna is prescribed on the day of Amaavaasya (Darsha) by those who are eligible;

On the day of Mahalaya Amaavaasya Sarva Pithru Tharpna should be given by those who are eligible,

Those who have missed to perform Paksha Sraaddha can perform the same on Mahalaya Amaavaasya day;

While Amaavaasya occurs every month; certain Amaavaasya days are unique and have attained lot of spiritual and special significance. They are....

SomaAvathi Amaavaasya

Amaavasya occurring on a Monday is called Somaavathi Amaavaasya. It is said that, significance and importance of Somaavathi Amaavaasya was explained to Dharmaraaja by Bheeshma Pithaamaha;

It is also said that who ever takes a dip in the holy rivers on this day would get freed from grief and sorrow. People also observe fasting on this day. This day is dedicated to the worship Lord Shiva. Women observe this as a Vratha (austerity) for the longevity and happiness in their married life.

Mauni Amaavaasya

Mauni Amaavaasya occurs on Amaavaasya day in the month of Maagha Maasa (January-February). It is derived from the word Muni, literally meaning an ascetic who practices silence.

Fasting/Mauna Vratha is observed on this day.

It is considered highly meritorious to take bath in Brahma Sarovar at Kurukshethra; Ganga; Prayaaga; Haridwar and Sethu (Indian Ocean) on this sacred day.

If it is coinciding with Monday it is considered to be of special significance and more meritorious.

Shani Amaavaasya

Amaavaasya occurring on Saturday is known as Shani Amaavaasya. Praying Lord Saturn on this day and giving Black Sesame (Thila) seeds as daana is highly beneficial especially for those who are under the grip of Sade Sathi, Astama Shani, and Ardhaastama Shani in Gochara or for those who are under the phase of Saturn's Maha/Antar Dasa.

Vaisakha Bahula Amaavaasya is reckoned as Sanaischara Jayanthi;

MahaAlaya Amaavaasya

It occurs on the last day of Pithru Paksham in Bhaadrapada Maasa. Mahaalaya Amaavaasya is considered as the Mother of all Amaavaasyas as it is the favourite day for performing sacred rites to forefathers.

Deepaavali Amaavaasya

This occurs on the festival day of Deepaavali; the last day of Lunar month Aaswayuja maasa. It is considered as most auspicious day to worship Goddess Maha Lakshmi on the night of Deepavali day.

Solar Eclipse & AmaAvaasya

Solar Eclipse invariably occurs on an Amaavaasya Day. Any Eclipse time is highly sacred and celestial and the entire period of Eclipse is called as Parva Kala (most sacred time).

Any sacred rituals/rites performed during a parva kala will derive merits more than the one performed during ordinary times.

Surya Grahana (Solar Eclipse) if it occurs on Sunday (Aaditya Vaara) the Eclipse is known as Choodaamani which is highly meritorious.

Bheemana Amaavaasya

New Moon day (Amaavaasya) occurring in the month of Aashaada maasa is observed as Bheemana Amaavasya. On this day women worship Lord Shiva and Goddess Parvathi Devi for the welfare of all the male members of the family in general and their husbands and brothers in particular. It is said that Skaanda Puraana makes a reference of this Vratha and its significance.

Maagha Bahula Amaavaasya is reckoned as Yugaadi;

Phalguna Bahula Amaavaasya is reckoned as Manvaadi;

Amaavaasya occurring in Maagha maasa (**Maagha Bahula Amaavaasya**) if it is associated with Satabhisha nakshatra it is considered highly meritorious for performing Pithru kaarya which gives Trupti to Pithrus for 10000 years;

like this ...

Amaavasya occurring on
Tuesday is called Bhouma Amaavaasya and on
Sunday it is called Bhaanu Amavasya.

Similarly, Jyeshta Bahula Amavasya is celebrated as **Mannetthina Amavasya** when Bullocks made up of mud are worshiped in households.

Thus, AmaAvaasya thithi has attained lot of spiritual significance in Hindu religion and is popular as a Pithru Thithi. It is highly meritorious to recite Pithru Sookta on Amaavaasya day.

➤ **MaAthru Vandana**

(Avidhava-Navami prayukta MaAtru chintane)

Certain positions in Nature have surfaced a point of level that can never be encroached upon and have to be recognized/accepted with due respect without any compromise.

One such position is that of a Mother (MaAthru).

Hindu Puranas and sacred Scripts unequivocally emphasize on the importance of worshiping parents (MaAtha-Pitha);

Famous sloka “Mathru Devo Bhava-Pithru Devo Bhava-Aaachaarya Devo Bhava-Athithi Devo Bhava”

is just an example of how much significance is given to these four elements of human life whose worship is considered as equivalent to the worship of God.

We have examples where several sages, devotees, great personalities and even the incarnations of Lord Vishnu have exemplified and glorified the significance of this dictum of Sanatana Dharma which has not changed over ages.

In this order Mother is given the first and the foremost prominence, a unique and sacred place that can never be filled by any other element.

Merits that comes from...

- 6 times Bhoopradakshina;
- 100 times Samudra SnaAna;
- 1000 times Ganga SnaAna at KaAsi Kshethra....

would come from offering a sincere  with devotion to a MOTHER....

- na Mathru para dhaivatham....
[there is no Daivam (God) superior to Mother]
- > In Mahabharata (Shanti Parva) in the episode of Yaksha Prashna, when Yaksha asks Yudhishtira; What is weightier than earth? the answer given was > MOTHER;
- **jananI janmabhUmishcha svargAdapi garIyasi**
(mother and the motherland are more precious than the heaven);

मातृदेवीम् नमस्तुभ्यं मम जन्मदात्रिम् त्वम् नमो नमः ।
बाल्यकाले मां पालन कृत्वा मातृकाभ्यो त्वम् नमाम्यहम् ॥

I Salute my Mother who gave me birth; I also salute my other Mothers (women) who added knowledge and wisdom to my actions and life to make me a good human being;

A Mother is depicted as an epitome of benevolence, love and affection.

She, with all her struggles bears a child in her womb for nine months before he/she is blessed with life in this world.

We come across a sampradaya where a Mother is offered 16 Pindaas for the hardships She has undergone towards her child.

Purported to be from Vaayu Purana we come across Maathru Shodasi - depicting 16 hardships (slokas) of a Mother and for each hardship one Pinda is reverentially offered;

Meaning of the slokas are so appealing that one would definitely shed tears for the hardships he has caused to a Mother;

Mother is considered as the first Guru (teacher) of a child and the one who introduces Father to a child.

Hindu Dharma has given highest prominence to the role of Mother and Father and prescribes worship of parents even after they leave this world by performing Pitru Yagna (performing sacred rites to the departed souls) by their descendants.

As a part of getting discharged from Pitru Runa (that includes Mathru Runa) it is incumbent on the part of every Hindu to perform Pitru Yagna;

Apart from performing sacred rituals to the departed souls at periodical intervals, performing them at certain specified places has acquired lot of significance as a part of Pithru Yagna and is considered as highly meritorious.

In the process of performing such sacred rites at prominent places generally we come across people visiting places like Kasi, Gaya, Prayaga, Rameswaram etc. and perform sacred rites to their forefathers that also include maternal spirits.

But, one such place which is exclusively dedicated to performing sacred rites to a Mother we find only at Siddhpur in Gujarat known as Mathru Gaya Kshetra on the banks of the holy Bindu Sarovara.

A day in the calendar of Pithrupaksha during BhaAdrapada MaAsa is exclusively earmarked for a Mother known as Avidhava Navami.

आयुः पुमान् यशः स्वर्गं कीर्तिं पुण्यं बलं श्रियं ।

पशु सुखं धनं धान्यं प्राप्नुयान्मातृ वन्दनात् ॥

A man who serves Mother truthfully will be blessed with long life, success, heaven, fame, Laxmi, wealth, cattle, food grain, and everything.



(image courtesy – Bapu pictures sangraha from Antarjala)

➤ **Maathru Shodasi Slokas** (मात्रुपिंडं ददाम्यहम्)

ಶ್ರೀ ವೇದವ್ಯಾಸದೇವರು " ವಾಯುಪುರಾಣ " ದಲ್ಲಿ ಮಾತ್ರ ವೈಭವವನ್ನು ಕಟ್ಟಿಗೆ ಕಟ್ಟಿದಂತೆ ಹೇಳಿದ್ದಾರೆ. ವಾಯುಪುರಾಣದಲ್ಲಿ ತಾಯಿಯ ಶ್ರೀ ವೇದವ್ಯಾಸದೇವರು ತಾಯಿಯ ವೈಭವವನ್ನು ಸಜ್ಜನರ ಮಾಹಿತಿಗಾಗಿ...

ಗಭೇರ ಚ ವಿಷಮೇ ದುಃಖಂ ವಿಷಮೇ ಭೂಮಿವತ್ತುನಿ ।

ತನ್ಯಾ ನಿಷ್ಠ್ಯಾಮಣಾಧಾರ್ಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ ॥ ೧ ॥

ನಾನು ಗಭೇರಲ್ಲಿರುವದರಿಂದ ನಿನಗೆಷ್ಟು ಕಷ್ಟವಾಯಿತು? ಅತಿಧಿಗಳು ಮನಗೆ ಬಂದರೇನೇ ಮನೆಯವರ ಸ್ವಾತಂತ್ರ್ಯ ಹೋಗುವುದು. ಹೀಗಿರುವಾಗ ಇ ತಿಂಗಳು ನಿನ್ನೊಳಗೆ ಬಂದುದರಿಂದ ನಿನ್ನ ದೇಹಕ್ಕೆ ಎಷ್ಟೂಂದು ವಿಕಾರವಾಯಿತು ಮತ್ತು ದುಃಖವಾಯಿತು.

ಉಟವಾದಾಗ ತಿಂದಿದ್ದಲ್ಲಾ ವಾಂತಿ, ಹೊಟ್ಟೆ ಹೊತ್ತು ಸಮಾರಂಭದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಆಗಲಿಲ್ಲ. ಮನ - ಸಮಾರಂಭ - ಸಮಾಜದಲ್ಲಿ ಮುಸುಗರವಾದರೂ ನನಗಾಗಿ ಅದನ್ನು ಸಹಿಸಿಕೊಂಡಿರುವ ನಿನಗೆ ನಮನ!

ಅಮ್ಯಾ! ಆ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವ!

ಯಾವತ್ತುತೋ ನ ಭವತಿ ತಾವನ್ಯಾತುಶ್ಚ ಶೋಚನಹ್ ।

ತನ್ಯಾ ನಿಷ್ಠ್ಯಾಮಣಾಧಾರ್ಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ ॥ ೨ ॥

ಗಭೇರಲ್ಲಿ ನಾನು ಹೋರಗೆ ಬರುವ ತನಕ ನಿನಗಾದ ಶೋಕಕ್ಕೆ ಕೊನೆಯಿಲ್ಲ. ಸಿಕ್ಕಾಪಟ್ಟಿ ತಿರುಗಾಡಲಾಗಿದು. ಮಗುವಿಗೆ ಏನಾದೀತೋ ಎಂಬ ಭಯ. ಅಡ್ಡಾದಿದ್ದಿಯಾಗಿ ಬಂದರಂತೂ ನನಗಾಗಿ ನಿನ್ನ ಪ್ರಾಣವೇ ಹೋದರೆ ಎಂಬ ಭಯ ಬೇರೇ. ಅಮ್ಯಾ! ಆ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವ!

ಶ್ಯಾಧಿಲ್ಯೇ ಪ್ರಸವೇ: ಪ್ರಾಪ್ತ ಮಾತಾ ವಿಂದಂತಿ ತತ್ತ್ವತಂ ।

ತನ್ಯಾ ನಿಷ್ಠ್ಯಾಮಣಾಧಾರ್ಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ ॥ ೩ ॥

ತಾಯಿಯಾದ್ವರಿಂದ ನಿನ್ನ ದೇಹ ಸೌಷ್ಟವ ಹಾಳಾಗುತ್ತದೆ. ಹಾಳಾದರಾಗಲಿ ಮಗು ಮುದ್ದಾಗಿರಬೇಕು ಎಂದು ನನಗಾಗಿ ನಿನ್ನ ತ್ಯಾಗ ಎಷ್ಟು ದೊಡ್ಡದು. ನಾನು ಇದ್ದುದ್ದು ಇ ತಿಂಗಳು. ನೀ ಒದ್ದಾಡಿದ್ದು

ಅದಕ್ಕಾಗಿ ಜೀವನ ಫಯಂತ! ಪ್ರೇಮಮಯೀ ಆದರೂ ನನ್ನನ್ನು ನೀನು ನಲಿವಿನಿಂದ
ಕಾಪಾಡಿದೆ!

ಅಮಾ! ಆ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!

ಸಂಪೂರ್ಣ ದಶಮೇ ಮಾಸೇ ಮಾತಾ ಕ್ರಂದಂತಿ ದುಷ್ಟತಂ |
ತನ್ಯ ನಿಷ್ಠಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೪ ||

ತಿಂಗಳು ತುಂಬಿದಂತೆ ನಾನಂತೂ ಗಭದಲ್ಲಿ ಬೆಳೆಯುತ್ತಿದ್ದೆ. ನಿನ್ನ ಚೆಂತೆ, ಯೋಚನೆ ದುಷ್ಟಬ್ಬ
ಬೆಳೆಯುತ್ತಿತ್ತು. ನೀನು ಆಗ ಯಾರ ಬಳಿ ಹೇಳಿಕೊಳ್ಳಿದೆ ಒಳಗೊಳಗೆ ಅತ್ತ. ನಾನು ಸತ್ತರೂ ಸರಿ
ಮಗು ಬದುಕಿದರೆ ನಾಕು ಎಂದುಕೊಂಡಿ! ಅಮಾ! ಆ ನಿನ್ನ ತ್ಯಾಗಕ್ಕೆ ನಾನೇನು ನೀಡಲಿ!

ಅಮಾ! ಆ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!

ದಿವಾ ರಾತ್ರಿ ಚ ಯಾ ಮಾತಾ ಸ್ತನಂ ದತ್ತಾ ಚ ಪಾಲಿತಾ |
ತನ್ಯ ನಿಷ್ಠಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೫ ||

ಹಗೆಲೂ ರಾತ್ರಿ ಹಾಲಿಗಾಗಿ ಅತ್ತ. ನಿನ್ನ ಸವಿ ನಿದ್ದೆ ದ್ವಾಂಸವಾಯಿತು. ಆದರೂ ನನಗೆ ಹಾಲು ನೀಡಿ
ನನ್ನ ಓಲ್ಯಸಿದೆ. ನಿನ್ನ ನಿದ್ದೆ ಹಾಳಾದರೂ ನಾನು ಮತ್ತೆ ಮಲಗಿದ್ದ ಕಂಡು ಒಳಗೊಳಗೇ ಖಂಡಿ ಪಟ್ಟೆ!
ಅಮಾ, ನಿನ್ನ ಮಣಕ್ಕೆ ಸರಿಸಾಟಿ ಏನಿದೆ? ಅಮಾ! ಆ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ
ಮಾಡುತ್ತಿರುವೆ!

ಅಗ್ನಿ ಶೋಚ್ಯತೇ ದೇಹೇ ತ್ರಿರಾತೋ ಪೋಷಣೇನ ಚ |
ತನ್ಯ ನಿಷ್ಠಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ || ೬ ||

ನಾನು ಹಾಲು ಕುಡಿದಾಗ ಶೀತ ಹೋಗಿ ನಿನ್ನ ದೇಹವೇ ಉಣಿವಾಗುತ್ತಿತ್ತು. ಆದರೂ ನೀನು ಹಾಲು ಕುಡಿಸುವುದು ನಿಲ್ಲಿಸಲಿಲ್ಲ. ದೇಹ ಬಿಸಿ ಕಾಪಾಡಿ ಬಿಸಿ ಬಿಸಿ ಹಾಲು ಕೊಟ್ಟೆ. ಆದರೆ ಈಗ ನಾನು ಅದನ್ನು ನೆನಿಸಿ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ ಅಮ್ಮಾ!

ರಾತ್ರೆ ಮೂತ್ರ ಪರೀಷಾಭ್ಯಾಂ ಭಿದ್ಯತೇ ಮಾತೃಕರ್ಫಚ್ಯಃ ।
ತನ್ಯ ನಿಷ್ಠಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ ॥ ೨ ॥

ರಾತ್ರಿ ಮಲ ಮೂತ್ರ ವಿಸರ್ಜಿಸಿ ಅತ್ತೆ. ಆಗ ನಿನ್ನ ನಿದ್ದೆ ಹಾಳಾಯಿತು. ಹಾಸಿಗೆಯೆಲ್ಲಾ ಒದ್ದೆ. ದುರ್ಗಂಥ ಮುಷುಗರ ಎಲ್ಲಾ ನಿನಗೆ ತಂದೆ. ಕನ ಮಾಡಿದ ನನ್ನನ್ನು ನೀನು ತಳ್ಳದೇ ಎತ್ತಿಕೊಂಡೆ. ಅಸಹ್ಯ ಮಾಡಿದ ನನ್ನನ್ನು ಎತ್ತಿಕೊಂಡೆ. ತೊಡೆ ಏರಿದ ನಾನು ನಿನ್ನ ಸೀರೆಯನ್ನೆಲ್ಲಾ ತೋಯಿಸಿದೆ. ಆದರೆ ನೀನು ಬೇಸರ ಮಾಡಿಕೊಳ್ಳುದೆ ನನ್ನ ಬೆಳ್ಳಿಗಿಟ್ಟೆ. ಇದು ನಿನ್ನ ದಿನಗಟ್ಟಲೆಯಲ್ಲ! ವರ್ಣಗಟ್ಟಲೆ ನನಗೆ ಹರ್ಷ ತಂದು ಕೊಟ್ಟೆ.

ಅಮ್ಮಾ! ಆ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ.

ಮಾಸಿ ಮಾಸಿ ವಿದಾಫೇ ಚ ಶರೀರ ತಾಪ ದುಃಖಿತಾ ।

ತನ್ಯ ನಿಷ್ಠಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ ॥ ೩ ॥

ಚಳಿ, ಬಿಸಿಲು, ಮಳೆ, ಗಾಳಿಯಿಂದ ಖುತ್ತು ಬದಲಾದಂತೆ ನನ್ನ ಆರೋಗ್ಯ ಏರು ಪೇರಾಯಿತು ಆದರೂ ನನ್ನನ್ನು ಹೆಗಲೇರಿಸಿ ಕೊಳ್ಳುವುದನ್ನು ನೀನು ಬಿಡಲಿಲ್ಲ. ನಿನಗೆ ಜ್ಞಾರ ಬಂದರೂ ನನ್ನನ್ನು ಜೋಷಾನ ಮಾಡಿದೆ. ಚಳಿ ಆದರೂ ನೀನು ನನ್ನ ಬಳಿಯೇ ಇದ್ದೆ. ಅಮ್ಮಾ! ನನಗಾಗಿ ನೀನು ನರಳಿದೆ.

ಅಮ್ಮಾ! ಆ ಮಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಗಾತ್ರಭಂಗೋ ಭವೇನಾಮೃತಃ ಷೋರ ಬಾಧೇ ಪ್ರಪೀಡಿತೇ ।

ತಸ್ಯ ನಿಷ್ಠಾಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ ೯ ॥

ನಾನು ನಿನಗೆಷ್ಟು ಬಾರಿ ತುಂಟತನ ಮಾಡಿಲ್ಲ. ನಾನೇನೋ ನಿನ್ನ ದೇಹದ ಮೇಲೆ ಕಾಲಿನಿಂದ ನಲಿದೆ. ನನಗೆ ನಲಿವು. ನಿನಗೆ ನೋವು. ಆದರೂ ನೀನು ನನ್ನನ್ನು ಕೆಳಗಿಳಿಸಲಿಲ್ಲ. ಬದಿಗಿಡಲಿಲ್ಲ. ಬಾಧೆ ಬಂದರೂ ಸಹ ಹೀಡೆಯಾದರೂ ಸಹಾ ಹೀತಿಸಿದೆ.

ಅಮ್ಮಾ! ಆ ಖಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಘಾದಾಭ್ಯಾಂ ಜನಯೀತ್ವತೋ ಜನನೀ ಪರಿವೇದನಮ್ ।

ತಸ್ಯ ನಿಷ್ಠಾಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ ೧೦ ॥

ಗಭ್ರದಲ್ಲಿದ್ವಾಗ ನಿನಗೆ ಒದ್ದೆ. ಮಗುವಾಗಿದ್ವಾಗ ಕಾಲಿಂದ ಜಾಡಿಸಿದೆ. ಬೆಳೆದ ನಂತರವೂ ನಿನಗೆ ಕಾಲು ತೋರಿಸಿದ್ದುಂಟು. ನೀ ಮಾಡಿದ್ದೆಲ್ಲ ಕಾಲು ಕನೆ ಎಂದು ಕಡೆಗಾಟಿಸಿದೆ. ಕಾಲಿಂದ ನಿನಗೆ ಕೊನೆಗಾಣದ ಕಂಬನಿ ನೀಡಿದೆ. ಅಮ್ಮಾ ನನ್ನ ತುಂಟತನದಿಂದ ನಿನ್ನನ್ನು ಗೋಳಾಡಿಸಲಿಲ್ಲವೇ?

ಅಮ್ಮಾ! ಆ ಖಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಅಲ್ಲಾಹಾರಗತಾ ಮಾತಾ ಯಾವತ್ವತೋಽಸ್ತಿ ಬಾಲಕಃ ।

ತಸ್ಯ ನಿಷ್ಠಾಮಣಾಧಾಯ ಮಾತೃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ ೧೧ ॥

ಅಂದು ನಾನು ಮಲಗಿದ್ವಾಗ ನನಗಾಗಿ ನಿನ್ನ ಉಟದ ಸಮಯ ಎಷ್ಟು ಬಾರಿ ಮುಂದೆ ಹೋಗಿಲ್ಲವೇ? ತೋಡೆಯ ಮೇಲೆ ಮಲಗಿಕೊಂಡಾಗ ನಿನ್ನ ಉಟಕ್ಕೆ ಅಡ್ಡಿಯಾಗಲಿಲ್ಲವೇ? ಉಟದ ವೇಳೆಯಲ್ಲಿ ಮಲ ವಿಸರ್ಜನೆ ಮಾಡಿ ನಿನಗೆ ಮುಷುಗರ ಮಾಡಲಿಲ್ಲವೇ?

ಬಡತನದಲ್ಲಿ ನನಗಾಗಿ ಉಟ ಮಾಡದೇ ನೀನು ಉಪವಾಸ ಮಲಗಿರಬಹುದು. ಮತ್ತಾರು ಅಡಿಗೆ ಮಾಡುವವರು ಎಂದು ಹಾಗೆಯೇ ಮಲಗಿರಬಹುದು. ಉಟದ ವೇಳೆ ರಂಪ ಮಾಡಿ ಎಷ್ಟು ಬಾರಿ

ನಿನ್ನ ಉಟ ತಪ್ಪಿಸಲಿಲ್ಲ? ಅಂತೂ ಅಲ್ಲನಾದ ನನ್ನಿಂದ ನಿನ್ನ ಆಹಾರ ಸ್ವಲ್ಪವಾಯಿತು.

ನೆನಿಸಿಕೊಂಡಾಗ ಮನಸ್ಸು ಸಂಕೋಚದ ಮುದ್ದೆಯಾಗುವುದು. ಅದರ ಮುಂದೆ ಹಿಂಡ ರೂಪವಾದ ಅನ್ನದ ಮುದ್ದೆ ಕೇವಲ ನಾಂಕೇತಿಕ ಅಲ್ಲವೇ?

ಅಮ್ಮಾ! ಆ ಖಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಹಿಂಡಿ ಕಟುಕ ದೃವ್ಯಂ ಮಾತಾ ಯಸ್ಯ ಹಿತಾಯ ಚ |

ತನ್ಯಾ ನಿಷ್ಠ್ಯಾ ಮಣಾಧಾಯ ಮಾತ್ರ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ | ೧೭ ||

ಬೇಗ ಪ್ರಸ್ವರವಾಗಲೀ ಎಂದು ಕಹಿಯ " ಜೀರಿಗ ಕಣಾಯ " ಕುದಿದೆ. ಮಗುವಿಗೆ ನೆಗಡಿಯಾಗದಿರಲೆ ಎಂದು " ಮೆಣಸಿನ ಸಾರು " ನೀ ಕುದಿದೆ. ಮಗುವಿಗೆ ಆರೋಗ್ಯವಿರಲಿ ಎಂದು ತಲೆಗೆಲ್ಲಾ ಸುತ್ತಿಕೊಂಡು ಒದ್ದಾಗಿದೆ.

ನಾನು ಬರುವ ತನಕ ನಿನಗೆ ಬಂಧನ. ಬಂದ ಮೇಲೆ ಆಹಾರ ನಿಬಂಧನ. ಆದರೂ ತಪ್ಪಲಿಲ್ಲ ನಿನ್ನ ಹೀತಿಯ ಬಾಹು ಬಂಧನ. ಎರಡೂ ಕ್ಯಾರ್ಯಿಂದ ಎರಡು ಮಾತಾದದೇ ಮಾಡಿರುವ ಸೇವೆಗೆ ಬಂದೇ ಕ್ಯಾರ್ಯಿಂದ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುವುದು ನಿಜವಾಗಲೂ ಖಣ ತೀರಿಸಲು ಅಲ್ಲ! ಕರ್ತವ್ಯದ ಸಂಕೇತಕ್ಕಾಗಿ! ನನಗಾಗಿ ನೀನು ಔಷಧ ಕುದಿದೆ. ನಿದ್ದೆ ಗೆಟ್ಟು ನೀನು ಒದ್ದಾಗಿದೆ.

ಅಮ್ಮಾ! ಆ ಖಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಪುತ್ರೋ ವ್ಯಾಧಿ ಸಮಾಯಕ್ಕೂ ಮಾತಾಕ್ರಂದನಕಾರಿಣೇ |

ತನ್ಯಾ ನಿಷ್ಠ್ಯಾ ಮಣಾಧಾಯ ಮಾತ್ರ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ | ೧೮ ||

ನನಗೆ ರೋಗ ಬಂದಾಗ ಅತ್ತ ದೇವರಲ್ಲಿ ಬೇಡಿ ಔಷಧಿಗಾಗಿ ಅಲೆದಾಡಿ ರಾತ್ರಿ ನಿದ್ದೆ ಗೆಟ್ಟಿದ್ದು ನೀನು. ನಾನು ಅಳುವುದಕ್ಕೆ ಮೊದಲು ನೀನು ಅತ್ತ. ತಿಳುವಳಿಕೆಯಲ್ಲದ ನನಗಾಗಿ ನೀನು ಅಪ್ಪ ಮಾಡಿರುವಾಗ ಈಗ ನಾನು ನಿನಗೆ ಏನು ಕೊಡಲಿ?

ಅಮ್ಮಾ! ಆ ಖಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಮಾನೇ ಮಾನೇ ಕೃತಂ ಕಷ್ಟಂ ವೇದನಾ ಪ್ರಸೇಪೇಷು ಜ |

ತನ್ಯ ನಿಷ್ಠಾ ಮಣಾಧಾರ್ಯ ಮಾತ್ರ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ | | ೧೪ ||

ತಿಂಗಳು ಉರುಳುತ್ತಿದ್ದಂತೆ ನಿನ್ನ ಮುಜುಗರ ಹೆಚ್ಚಾಯಿತು. ಮಗು ಬರುವ ತನಕ ಹೆಚ್ಚೆ ಹೆಚ್ಚೆಗೂ ಗಾಬರಿ. ಬರುವ ದಿನ ಬದುಕುವುದೇ ಕಷ್ಟ. ತಾಯಿಯಾದ ನೀನು ಸತ್ತರೂ ಪರವಾಗಿಲ್ಲ ಮಗು ಬದುಕಿದರೆ ನಾಕು ಎಂದು ಒದ್ದಾಡಿದವಳು ನೀನು.

ನಾನು ಬಂದ ಮೇಲೆ ನಿನಗೆ ಎತ್ತಿಕೊಳ್ಳುವ ಭಾರ. ನನಗಾಗಿ ಮೆಲ್ಲಗೆ ನಡೆಯುವ ದಾಕ್ಷಿಣ್ಯ. ಬೆಳೆಯವಾಗ ನನ್ನನ್ನು ಬೆಳೆಸಲು ನೀನು ಒಳವೋಳಗೆ ಒದ್ದಾಡಿದ್ದು.

ಅಮ್ಯಾ! ಆ ಖಣ ಪರಿಹಾರಕ್ಕಾಗಿ ನಿನಗೆ ಹಿಂಡ ಪ್ರದಾನ ಮಾಡುತ್ತಿರುವೆ!!

ಯಮದ್ವಾರೇ ಪಥೇ ಘೋರೇ ಮಾತುಶ್ಚ ಶೋಚನಮ್ |

ತನ್ಯ ನಿಷ್ಠಾ ಮಣಾಧಾರ್ಯ ಮಾತ್ರ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ | | ೧೫ ||

ನನಗಾಗಿ ನೀನು ಎಷ್ಟು ಕಷ್ಟ ಅನುಭವಿಸಿಲ್ಲ? ಸಾಯಿವಾಗ ನಿನಗೆ ಎಂಥಾ ವೇದನೆ ಆಗಿರಬಹುದು? ಆಗ ನಾನು ಬಲಿಯಲ್ಲಿರಲಿಲ್ಲ. ಇದ್ದರೂ ಏನು ಮಾಡಬೇಕೆಂದು ತೋಚಲಿಲ್ಲ.

ಬದುಕಿನಲ್ಲಿ, ಸಾವಿನಲ್ಲಿ ನೋವನ್ನುಂಡು, ನಲಿವು ತಂದ ನಲ್ಲಿಯ ತಾಯಿ ನೀನು. ನೀನು ದೂರವಾಗಿ ಯಮಲೋಕದ ದಾರಿಯಲ್ಲಿ ಮಕ್ಕಳೇನಾದರೂ ಮಾಡಿಯಾರೆಂದು ಮೂಡೆಯಷ್ಟು ಆನೆ ಹೊತ್ತಿರಬಹುದು. ಮೂರ್ಖರಾದ ನಾವು ಈಗ ನೇಣಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದೇವೆ.

ತಾಯಿ ಆಗ ಆದ ನಿರಾಶ ದುಃಖಗಳಿಗೆ ದುಡ್ಡ - ಮಾತು ಯಾವುದೂ ಪರಿಹಾರವಲ್ಲ. ನಾಚಿಕೆಯಿಂದ ಮನಸ್ಸು ಸಂಕೋಚದ ಮುದ್ದೆಯಾಗಿದೆ. ಕೈಹಿಸುಕಿ ಕೊಳ್ಳುವಷ್ಟು ಇಡೀ ಜೀವ ಹಿಡಿಯಾಗಿದೆ.

ಹೀಗಾಗಿ ನಾನು ಕೈಯಿಂದ ಈ ಹಿಂಡವನ್ನು ಸಾಂಕೇತಿಕವಾಗಿ ನೀಡುತ್ತಿರುವೆ. ನನ್ನನ್ನು ಕ್ಷಮಿಸು!

ಮಾತ್ರ ಖುಣದಿಂದ ಹೋಚನೆಗೊಳಿಸು. ಅಮಾತ್ರ! ದೇವರ ಸ್ವರಜೆಯಿಂದ ನನ್ನ ಮಾನವ ಜನ್ಮ ನಾಧರಕವೆನಿಸು.

ಯಾವತ್ತುತ್ತೋ ಗಯಾಂ ಗತ್ತಾ ಶ್ರಾದ್ಧಂ ಕುರ್ಯಾತ್ ವಿಧಾನತಃ ।

ತನ್ಯಾ ನಿಷ್ಟು ಮಣಾಧಾಯ ಮಾತ್ರ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ ೧೬ ॥

ತಾಯಿಯಾದ ನಿನ್ನ ಮರಣದ ನಂತರ ಮಗನು " ಮಾತ್ರ ಗಯಾ " ಕ್ಷು ಹೋಗಿ ವಿಧಿ ವಿಧಾನ ಪೂರ್ವಕವಾಗಿ ಶ್ರಾದ್ಧ ಮಾಡುತ್ತಾನೆ ಎಂದು ಭಾರೀ ಆನೆ ಹೊತ್ತುಕೊಂಡಿದ್ದಿ. ನಾನು ವಿಳಂಬವಾಗಿ ಈಗ ಅದನ್ನು ಪೂರಣುತ್ತಿರುವೆ.

ಅಮಾತ್ರ! ದೇವರ ಸ್ವರಜೆಯಿಂದ ನನ್ನ ಮಾನವ ಜನ್ಮ ನಾಧರಕವೆನಿಸು.

ಹತ್ತಾರು ಅಪರಾಧಗಳು ಅಳಿಸಲೆಂದು ೧೬ ಹಿಂಡಗಳನ್ನು ನಾ ನೀಡಿರುವೆ!!

(ಮಾತ್ರಪಿಂಡ ದದಾಮ್ಯಹಮ्)

ಶ್ರೀ ವೆದವ್ಯಾಸದೇವರು " ವಾಯುಪುರಾಣ " ದಲ್ಲಿ ಮಾತ್ರ ವैಭವವನ್ನು ಕಣಿಗೆ ಕಟ್ಟಿದಂತೆ ಹೆಳಿಳಾರೇ. ವಾಯುಪುರಾಣದಲ್ಲಿ ತಾಯಿಯ ಶ್ರೀ ವೆದವ್ಯಾಸದೇವರು ತಾಯಿಯ ವैಭವವನ್ನು ಸಜ್ಜನರ ಮಾಹಿತಿಗಾಗಿ....

ಗರ್ಭ ಚ ವಿಷಮೇ ದುಃಖಂ ವಿಷಮೇ ಭೂಮಿವರ್ಮನಿ ।
ತಸ্যಾ ನಿಷ್ಕರ್ಮಣಾರ್ಥಯ ಮಾತ್ರ ಪಿಂಡ ದದಾಮ್ಯಹಮ् ॥ ೧ ॥

ಯಾವತ್ಯುತ್ರೋ ನ ಭವತಿ ತಾವನ್ಮಾತುಶ್ಚ ಶೋಚನಮ् ।
ತಸ್ಯಾ ನಿಷ್ಕರ್ಮಣಾರ್ಥಯ ಮಾತ್ರ ಪಿಂಡ ದದಾಮ್ಯಹಮ् ॥ ೨ ॥

ಶೈಥಿಲ್ಯೇ ಪ್ರಸವै: ಪ್ರಾಪ್ತೋ ಮಾತಾ ವಿಂದಂತಿ ತಲ್ಕೃತಂ ।
ತಸ್ಯಾ ನಿಷ್ಕರ್ಮಣಾರ್ಥಯ ಮಾತ್ರ ಪಿಂಡ ದದಾಮ್ಯಹಮ् ॥ ೩ ॥

ಸಂಪೂರ್ಣ ದಶಮೇ ಮಾಸೀ ಮಾತಾ ಕಂದಂತಿ ದುಷ್ಕೃತಂ ।
ತಸ್ಯಾ ನಿಷ್ಕರ್ಮಣಾರ್ಥಯ ಮಾತ್ರ ಪಿಂಡ ದದಾಮ್ಯಹಮ् ॥ ೪ ॥

ದಿವಾ ರಾತ್ರೌ ಚ ಯಾ ಮಾತಾ ಸ್ತನಂ ದಲ್ವಾ ಚ ಪಾಲಿತಾ ।

तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ ५ ॥

अग्निना शोच्यते देहे त्रिरात्रो पोषणेन च ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ ६ ॥

रात्रौ मूत्र परीषाभ्यां भिद्यते मातृकपटैः ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ ७ ॥

मासि मासि विदाघे च शरीर ताप दुःखिता ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ ८ ॥

गात्रभंगो भवेन्मातुः घोर बाधे प्रपीडिते ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ ९ ॥

पादाभ्यां जनयेत्पुत्रो जननी परिवेदनम् ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ १० ॥

अल्पाहारगता माता यावत्पुत्रोऽस्ति बालकः ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ ११ ॥

पिबन्ति कटुक द्रव्यं माता यस्य हिताय च ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ १२ ॥

पुत्रो व्याधि समायुक्तो माताकंदनकारिणे ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ १३ ॥

मासे मासे कृतं कष्टं वेदना प्रसवेषु च ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ १४ ॥
यमद्वारे पथे घोरे मातुश्च शोचनम् ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ १५ ॥

यावत्पुत्रो गया० गत्वा श्राद्ध० कुर्यात् विधानतः ।
तस्या निष्क्रमणार्थ्य मातृ पिंडं ददाम्यहम् ॥ १६ ॥

अम्मा! देवर स्मरणेयिंद नन्न मानव जन्म सार्थकवेनिसु.

హతారు అపరాధగళు అళిసలేందు १६ పిండగాన్న నా నీడిరువే!!

(మాత్రుపిణ్ణం దదామ్యహమ్)

శ్రీ వేదవ్యాసదేవరు " వాయుపురాణ " దల్లి మాతృ వైభవవన్ను కట్టిగె
కట్టిదంతె హేళిద్ధారె. వాయుపురాణదల్లి తాయియ శ్రీ వేదవ్యాసదేవరు
తాయియ వైభవవన్ను సజ్జనర మాహితిగాగి...

గర్చి చ విషమే దుఃఖం విషమే భూమివర్తుని |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ८ ||

యావత్పుతో న భవతి తావన్మాతుశ్చ శోచనమ్ |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ९ ||

కైధిల్యే ప్రసవై: ప్రాప్తి మాతా ఏందంతి తత్కృతం |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ३ ||

సంపూర్ణే దశమే మానీ మాతా క్రందంతి దుష్టుతం |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ४ ||

దివా రాత్రో చ యా మాతా స్తునం దత్యా చ పాలితా |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ५ ||

అగ్నినా శోచ్యతే దేహే త్రిరాతో పోషణేన చ |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ६ ||

రాత్రో మూత్ర పరీషాభ్యం భిద్యతే మాతృకర్పటై: |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || २ ||

మాని మాని విదాశ్మే చ శరీర తాప దుఃఖితా |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ८ ||

గాత్రభంగో భవేన్మాతు: ఘోర బాధే ప్రపీడితే |
తన్యా నిష్ఠమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ८ ||

పాదాభ్యం జనయేతువృత్తో జననీ పరివేదనమ్ |
తన్యా నిష్టుమణార్థాయ మాతృ పిండం దదామ్యహమ్ || १० ||

అల్పహరగతా మాతా యావతువృత్తోన్ని బాలకః |
తన్యా నిష్టుమణార్థాయ మాతృ పిండం దదామ్యహమ్ || ११ ||

పిబంతి కటుక గ్రద్వయం మాతా యస్య హితాయ చ |
తన్యా నిష్టుమణార్థాయ మాతృ పిండం దదామ్యహమ్ || १२ ||

పుత్రో వ్యాధి సమయక్తో మాతాక్రందనకారిణే |
తన్యా నిష్టుమణార్థాయ మాతృ పిండం దదామ్యహమ్ || १३ ||

మానే మానే కృతం కష్టం వేదనా ప్రసవేషు చ |
తన్యా నిష్టుమణార్థాయ మాతృ పిండం దదామ్యహమ్ || १४ ||

యమద్వారే పథే ఘోరే మాతుశ్చ శోచనమ్ |
తన్యా నిష్టుమణార్థాయ మాతృ పిండం దదామ్యహమ్ || १५ ||

యావతువృత్తో గయం గత్యా శ్రాద్ధం కుర్యాత్ విధానతః |
తన్యా నిష్టుమణార్థాయ మాతృ పిండం దదామ్యహమ్ || १६ ||

అమ్మా! దేవర స్వరణయింద నన్న మానవ జన్మ సార్థకవెనిసు.
హత్తారు అపరాధగళు అఛిసలెందు గం పిండగళన్న నా నీడిరువె!!

➤ **Maathru Shodasi slokas with meaning in English
(sangraha)**

*Garbhasya Udhgamane Dhukham Vishame Bhoomivartha mani |
Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“Carrying me in her womb, my mother walked on uneven ground, experiencing suffering. I offer this Matru Pindam for expiation from that sin”

*Masi Masi Kritham Kashtam Vedhana Prasave Thadha | Thasya
Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“During every month of pregnancy and during delivery, I have caused untold suffering to my mother. I offer this Matru Pindam for expiation from that sin.”

*Padhabhyam Prajayathe Puthro Jananya:parivedhanam | Thasya
Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“I have caused untold suffering to my mother by kicking her with my feet. I offer this Matru Pindam for expiation from that sin.”

*Sampoorne Dhasame Masi Cha Athyantham Mathrupeedanam |
Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“Towards the close of ten months of pregnancy, I have caused untold suffering to my mother. I offer this Matru Pindam for expiation from that sin.”

*Chaithilye Prasaveprapthe Matha: Vinthathi Dhushkritham |
Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“During pregnancy I have caused extreme exhaustion and breathlessness to my mother. I offer this Matru Pindam for expiation from that sin.”

*Pibeshcha Katudravyani Kvathani Vividhani Cha | Thasya
Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“In order to protect me my mother suffered by consuming bitter medicines and different types of regulated foods. I offer this Matru Pindam for expiation from that sin.”

*Agnina Shoshayathdheham Dhari Rathro Poshanena | Thasya
Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“When I was born, my mother fasted and suffered from the pains of Jaathara-Agni (Agni in stomach) for three days. I offer this Matru Pindam for expiation from that sin.”

Rathrau Moothrapureshbhyam Klinna:syan Mathrukarpada | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||

“I used to cause misery to my mother by dirtying her clothes with urine and faeces during nights. I offer this Matru Pindam for expiation from that sin.”

Kshithya Vihvale Puthre Matha Hyantham Prayachathi | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||

“When I suffered from hunger, my mother fed me (though she did not have food for herself). I offer this Matru Pindam for expiation from that sin.”

Dhivarathrau Sadha Matha Dhadhathi Nirbharam Sthanam | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||

“During night and day, my mother gave me breast milk always. I thus caused her trouble. I offer this Matru Pindam for expiation from that sin.”

Maghe Masi Nithake Shishirethyatha Dhukhitha | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||

“In the month of Maagha (Maasi) in winter, and in summer, my mother suffered very much because of me. I offer this Matru Pindam for expiation from that sin.”

Puthre Vyadhi Samayukthe Matha: Kranthakarini | Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||

“When her son was afflicted with some disease, my mother cried in sorrow. I offer this Matru Pindam for expiation from that sin.”

*Yamadhvare Mahaghore Matha Shoshanthy Santhatham | Thasya
Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“My mother is miserable while passing through terrible experiences in Yamaloka. I offer this Matru Pindam for expiation from that sin.”

*Yavath Putro Na Bhavathi Thavan Mathushcha Shoshanam |
Thasya Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“Before pregnancy, my mother was miserable for want of a son. I offer this Matru Pindam for expiation from that sin.”

*Svalpa Aharasya Karane Yavath Puthrashcha Balaka | Thasya
Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“My mother prepared a small quantity of food for giving me, even while she herself went without food. I offer this Matru Pindam for expiation from that sin.”

*Gathrabanga Bhaven Matha: Mrithyu Yevanasamshaya : | Thasya
Nishkramanarththaya Mathru Pindam Dhadhamyam Aham ||*

“While I was in my mother’s womb and during delivery, she suffered death-like misery without doubt. I offer this Matru Pindam for expiation from that sin.”

GARUDA PURANA (an outlook...)

(Glory - Significance - Uniqueness - Merits - Myth & Realities)

What is Garuda Purana?

Garuda Purana is one of those Ashtaadasa Maha-Puranas composed by Sage Sri Vedavyaasaru the divine literary incarnation of Lord Vishnu.

It is called Garuda Purana because, it was Garuda the Divine King of Birds who first heard it from the Lord which was in the form of a dialogue between the two > upadesha from the Supreme God Hari sArvottama - SriManNarayana.

Later, Garuda recited the same to Sage Kashyapa that percolated down the line...

Gaurda Purana contains about 19000 slokas and is classified as SaAttvika Purana.

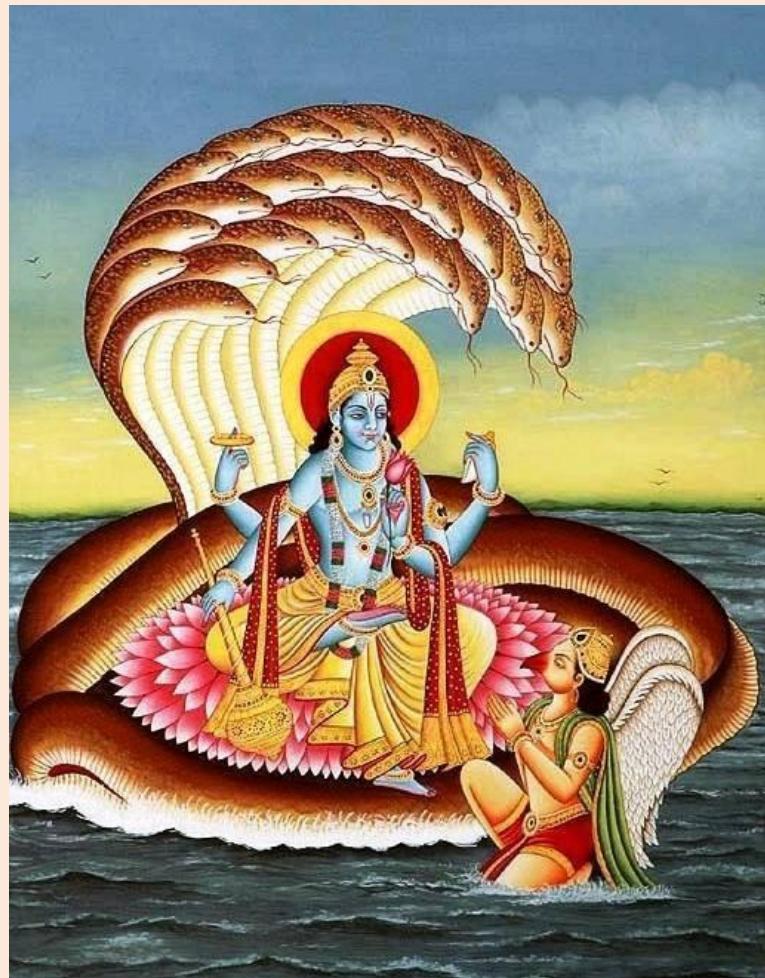
What it deals with?

Like any other Vishnu related Puranas; Garuda Purana also deals with the incarnations of Lord Vishnu, geographical description and origin of the Universe; Creation; Procreation; Genealogy of Gods; Sages and great Kings; Time element; brief about Raamaayana; Mahaabhaaratha; Lord Sri Krishna; about the history of Solar and Lunar dynasties etc.....

Apart from the above; Garuda Purana also talks about the origin and propagation of Garuda and....

- description of Shodasa Samskaras;
- Varnaasrama Dharma;
- different kinds of Austerities; methods of worship;
- Praayaschitta (atoning for sins);
- Divine & Sacred Mantras;
- study of Gems and Jewels (Navarathnas); rare Gems;
- various types & characteristics of Saligrama;
- Navagrahas; Astrology related topics like electional astrology;
- Saamudrika Saasthra, predictions based on physical traits (science of Physiognomy);
- Vaasthu Saastra related to Temples and Houses;

- prominent places of Pilgrimage;
- various types of Charities and their significance;
- about Gau-daana;
- Medicine; antidotes etc.



What is the uniqueness of Garuda Purana?

Uniqueness of Garuda Purana lies in the fact that it is the only sacred text that talks about....
life after death,
the journey of the soul,
death and its aftermath, rebirth or reincarnation.

Even the modern science could not break the mystery of death and after; whereas, Garuda Purana has spelled out these realities ages before.

Among the Shodasa Samskaaras prescribed in Hindu Dharma for a human being, last one called AntHyeshti saMskara or Apara Karma is related to matters pertaining to funeral rites and other ceremonies.

Apara Karma is exclusively and exhaustively covered in Garuda Purana.

Further, Garuda Purana also covers description about the...

- Nether worlds; Yama-Loka;
- various kinds of Naraka Lokas (Hell);
- experiences of the Soul when it leaves the body;
- cycle of countless births the Soul takes;
- Law of Karma; Fruits of Karma (action);
- various types of punishments for sins committed;
- about Moksha (Salvation);
- detailed description of the Funeral rites to be performed;
- its procedure including the rituals; followed by the
- ceremonies starting from death till the completion of one year --
- including Sapindikarana Sraaddha;
- Asoucha Nirnaya; Sraaddha Vidhi;
- significance of Kusa Grass (Dharbha); Sesame seeds (Thila);
- Lavana Daana; significance of Pinda daana;
- Gaya Sraaddha etc.

Merits of Garuda Purana...

As a custom we find in traditional Hindu families, paarayana (reading) of Garuda Purana taking place whenever there is a

death in the family till the completion of 13th day ceremony called Vaikunta Samaraadhana.

Great merits (punya) are acquired from reading or listening to Sri Garuda Purana during that time.

Those who narrate and the one who listens to this sacred Garuda Purana within ten days or even after the death of a person will get absolved from sins and is assured of happiness in this world as well as in the next world.

One who listens to Garuda Purana on the occasion of his Parents death, such parents would attain Mukthi and also he will be blessed with good progeny.

Listening to Garuda Purana; one will get rid of sorrow; suffering and will be blessed with peace and prosperity.

By listening to Garuda Purana,

Brahmana will be bestowed with Vidya (knowledge/jnyaAna);
Kshatriya with Land;
Vysya with wealth and a
Suudra will get refined.

Lord Vishnu would get pleased if the narrator of Garuda Purana is worshiped and it is as good as worshiping Lord Sri Hari. (Hari Preeti)

Giving daAna of any of the Shodasa Daanas to a Brahmin is prescribed after listening or paarayana (reading) of Garuda Purana.

Listening to or reading of Garuda Purana during Mahaalaya Pithru Paksha is sacred and meritorious that pleases the Pithru Devathas;

Donating the sacred book of Garuda Purana to a Brahmin is also highly meritorious.

By reading Garuda Purana one will get an opportunity to refine him-self and move on the righteous path.

Myth & Realities of Garuda Purana

There is an apprehension (myth) among people that, the text of Garuda Purana is inauspicious and hence cannot be read or the book be kept at home or should be read only on the occasion of death at home.

People hesitate to keep this sacred text at their homes or read it because of its fearful subject matter.

It is only a misconception due to the contents of Garuda Purana.

REALITIES

Reading Garuda Purana will definitely change the mindset of an evil-doer or a sinner.

Just because it deals with death and its aftermath it is incorrect to tag it as inauspicious.

In Bhagawad-Geeta sloka # 27 chapter # 2 (Saankhya Yoga); Lord Sri Krishna says that, JaAtasya hi dHruvo mRutyu... (indeed certain is death for the born and it is inevitable).

In fact, death is a reality though we hesitate to accept because of lack of its knowledge. Death grins only at those who have no understanding and that it has no pain for those who understand its implications and working.

In fact the entire epic of Garuda Purana is in the form of glorious dialogue between Lord Vishnu and his Divine mount Lord Garuda

> upadesha from the Supreme God Hari Sarvottama - Lord Vishnu;

When it was explained or narrated by Paramatma Vishnu Himself, how can it be inauspicious?

Even in Bhagawadgita; Lord Sri Krishna makes a reference to the law of Karma; death and its realities; reincarnation etc. But we don't consider Bhagawadgita as inauspicious; in fact we adore it.

A script that mentions about significance of, Thulasi; Cow; Thila (sesame); Kusa (Dharbha) is always auspicious and we find all these referred in Garuda Purana.

Thila and Dharbha have emerged out from the body of Lord Vishnu.

One need not get scared with the contents of Garuda Purana either to read or to listen.

It can be treated as learning; that enhances one's spiritual knowledge to discipline himself and to follow the righteous path.

Garuda Purana acts as a speed breaker for a person who is driving his life rashly.

It can be treated as a caution for wrongdoers and acts as a direction to avoid committing sins.

Is it not good to read Garuda Purana and understand its contents and implications when one is alive instead of someone may be kith and kin reading it after the death?

Everyone should read the sacred text of Garuda Purana at least once in their life time and there is nothing inauspicious about it and it is only an illusion.

It is a SaAttvika Purana.

Na vasudevabhaktaanaam-ashubham vidyate kvachit
Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate;

No ill-fate befalls on the devotees of Lord Vaasudeva (Maha Vishnu) and they will never have fear from birth; death; old age and diseases;

Vanamaali Gadee Shaarngi Shankee Chakree Cha Nandakee
SrimanNaaraayano Vishnur -Vaasudevoabhirakshathu;

तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।

तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥

tayornityam priyam kuryādācāryasya ca sarvadā |

teṣveva triṣu tuṣṭeṣu tapaḥ sarvam samāpyate ||
(Manu Smruthi)

Therefore, one should always do (as long as one lives not restricted to only once/twice) what is pleasing to those two (Father & Mother) and to the preceptor; on these three being satisfied, all austerity becomes completed.

मातृ देवो भव । पितृ देवो भव । आचार्य देवो भव ।

(Taittiriya Upanishad, 1.11.2)

Performance of our duties as per our varnaashrama dharma is our first sadhana. Duty to parents is our enjoined karma in the scriptures.

When we respect and adore our parents and see the almighty in them, we are trained to be obedient, disciplined and of righteous conduct. This makes us eligible to seek a teacher and study the Shastras.

MaAta-PithA seva (serving parents) when they are alive,

performing Pithru Yagna after their departure,
has been prescribed.

Bhagavantha has shown us an easy way for Punya saadhana ie.
Maatha-Pitha-Guru seva....

Pithru Yagna is Hari Preeti. It pleases not only forefathers but
also Pithru Devathas & Samastha PithruAntharyami Bhagawantha
Sri MahaVishnu who is father of all fathers. Sri Vishnu
Sahasranaama Stothram (sloka # 104) extolls Lord Vishnu as
Prapithaamaha.

Samastha Pithrantharyaami
Bhaarateeramana MukhyaPraanaanthargatha
SriMadhvaVallabha Janaardhana Vaasudevah Priyathaam
Preetho Varado Bhavathu

Sri Krishnaarpanamasthu

'nAham kartA hariH kartA'

Hari Sarvottama - Vaayu Jeevottama
Sri GuruRaajoVijayate

Compiled/composed by bhargavasarma
(nirikhi krishna bhagavan)

14.10.2023

@

**Hari Sarvottama – VaAyu JeEvottama for novice
understanding @**
<https://www.facebook.com/bhagavanknl/>

Dedicated to & in memory of my beloved Parents



What I know is limited – what I have to know is unlimited

(Images, slokas, kannada/Sanskrit lyrics > sangraha from antarjaala)



Annexure

List of Sarva Pithru & how to address them...

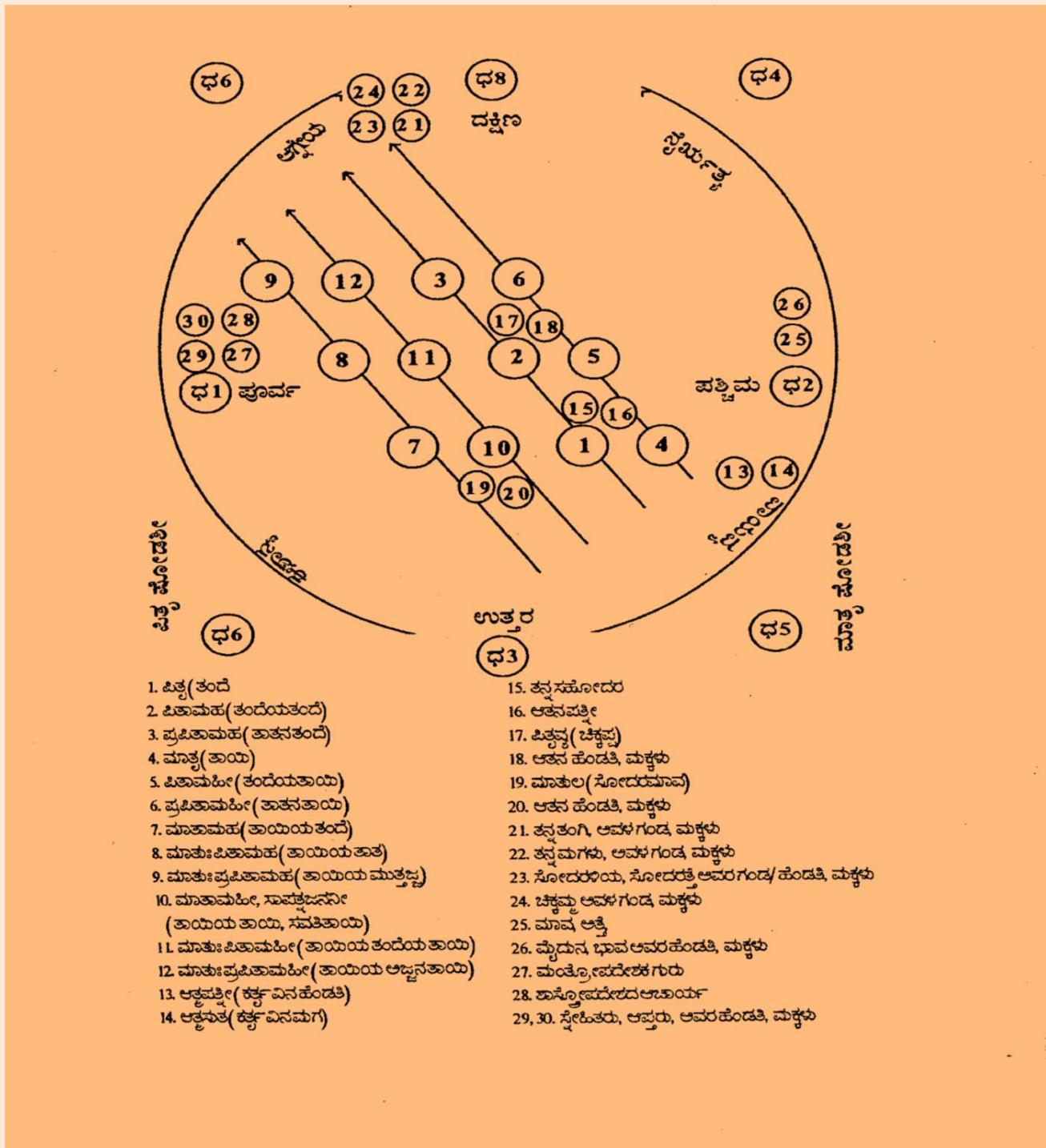
	Relationship	How to address a Pithru? (Asmath)		Relationship	How to address a Pithru? (Asmath)
1	Father	Pitharam (Vasu Roopa)	17	Brother/s	Bhraatharam TatthPathneem Tatthputhram (Vasu Roopa)
2	Grand Father (Paternal)	Pithamaham (Rudra Roopa)	18	Paternal Uncles' (Father's Brothers)	Pithravyam TatthPathneem Tatthputhram (Vasu Roopa)
3	Great Grand Father (Paternal)	Prapithaamaham (Aaditya Roopa)	19	Maternal Uncles' (Mother's Brothers)	Mathulam Tattpatneem TatthPuthram (Vasu Roopa)
4	Mother	Maatharam (Vasu Roopa)	20	Daughter (self)	Duhitharam (Vasu Roopa)
5	Paternal Grand Mother	Pithaamahim (Rudra Roopa)	21	Son-in-law	Jaamaatharam (Vasu Roopa)
6	Paternal Great Grand Mother	Prapithamahim (Aaditya Roopa)	22	Grand son (Daughter's son)	Dauhithram (Vasu Roopa)
7	Step Mother	Saapatni Maatharam (Vasu Roopa)	23	Sister/s (self)	Bhagineem (Vasu Roopa)
8	Maternal Grand Father (Mother's father)	Maathamaham (Vasu Roopa)	24	Brother-in-law (Sister's husband)	Bhaavukam (Vasu Roopa)
9	Maternal Great Grand Father (Mother's paternal Grand father)	Maathu Pithamaham (Rudra Roopa)	25	Sister's children	Bhaagineyakam (Vasu Roopa)
10	Maternal Great Great Grand Father (Mother's Great Grand Father)	Maathu-Prapithaamaham (Aaditya Roopa)	26	Paternal Aunts (Father's sister/s)	Pithruswasa (Pithru Bhagineem) TattBhartharam TattPuthram (Vasu Roopa)

	Relationship	How to address a Pithru? (Asmath)		Relationship	How to address a Pithru? (Asmath)
11	Maternal Grand Mother (Mother's Mother)	Maathaamahim (Vasu Roopa)	27	Maternal Aunt/s (Mother's sister/s)	Maathruswasa (Mathru Bhagineem) TattBhartharam TattPuthram (Vasu Roopa)
12	Maternal Great Grand Mother (Mother's paternal Grand Mother)	Maathu Pithamahim (Rudra Roopa)	28	Father-in-law	Swasuram (Vasu Roopa)
13	Maternal Great Great Grand Mother (Mother's paternal Great Grand Mother)	Maathu-Prapithaamahim (Aaditya Roopa)	29	Mother-in-law	Swasruh (Vasu Roopa)
14	Wife	Pathneem (Vasu Roopa)	30	Brother-in-law (Wife's brother/s)	Syaalakam (Vasu Roopa)
15	Son/s (self)	Sutham (Vasu Roopa)	31	Gaayathri upadesa Guru (One who has performed Gaayathri Upadesa)	Gurumi (it could be Father or any other Aachaarya) (Vasu Roopa)
16	Daughter-in-law	Snushaam (Vasu Roopa)	32	Vidya Guru; teacher; purohit; priest	Aachaaryam (Vasu Roopa)
			33	Disciple	Sishya (Vasu Roopa)
			34	Friend	Sakhaayam (Vasu Roopa)

LIST OF SARVA PITHRU FOR THE PURPOSE OF MAHALAYA SRADDHAM

	Relationship	How to address the Pithru
1	Father	Pitharam (Vasu Roopa)
2	Grand Father (Father's Father)	Pithamaham (Rudra Roopa)
3	Great Grand Father (Father's Grand Father)	Prapithaamaham (Aaditya Roopa)
4	Mother	Maatharam (Vasu Roopa)
5	Paternal Grand Mother (Father's Mother)	Pithaamahim (Rudra Roopa)
6	Paternal Great Grand Mother (Father's Grand Mother)	Prapithamahim (Aaditya Roopa)
7	Step Mother	Saapatni Maatharam (Vasu Roopa)
8	Maternal Grand Father (Mother's father)	Maathamaham (Vasu Roopa)
9	Maternal Great Grand Father (Mother's paternal Grand father)	Maathu Pithamaham (Rudra Roopa)
10	Maternal Great Great Grand Father (Mother's Great Grand Father)	Maathu Prapithaamaham (Aaditya Roopa)
11	Maternal Grand Mother (Mother's Mother)	Maathaamahim (Vasu Roopa)
12	Maternal Great Grand Mother (Mother's paternal Grand Mother)	Maathu Pithamahim (Rudra Roopa)
13	Maternal Great Great Grand Mother (Mother's paternal Great Grand Mother)	Mathu Prapithaamahim (Aaditya Roopa)
14	Wife	Pathneem
15	Son/s (self)	Sutham
16	Daughter - in - law	Snushaam
17	Brother/s	Bhraatharam /TatthPathneem Tatthputhram
18	Paternal Uncles (Father's Brothers)	Pithravyam /TatthPathneem Tatthputhram
19	Maternal Uncles (Mother's Brothers)	Mathulam /Tattpatneem /TatthPuthram
20	Daughter (self)	Duhitharam
21	Son-in-law	Jaamatharam
22	Grand son (Daughter's son)	Dauhithram
23	Sister/s (self)	Bhagineem /TatthBhartharam
24	Brother - in - law (Sister's husband)	Bhavukam
25	Sisters children	Bhaagineyakam
26	Paternal Aunts (Father's sister/s)	Pithruswasa (Pithru Bhagineem) TatthBhartharam /TatthPuthram
27	Maternal Aunt/s (Mother's sister/s)	Maathruswasa (Mathru Bhagineem) TatthBhartharam / TatthPuthram
28	Father-in-law	Swasuram
29	Mother-in-law	Swasruh
30	Brother-in-law (Wife's brother/s)	Syalakam
31	Gayathri Upadesa Guru (One who has performed the Gayathri Upadesa)	Gurum (It could be Father or any Acharya)
32	Vidya Guru/Teacher/Purohit/Priest	Aacharyam
33	Disciple	Sishya
34	Friend	Sakhayam

Pinda krama (arranging of Pindas...)



38 आग्नेयदिशि
धर्मपिण्डः

30 मित्रं

29 शिष्यः

28 आचार्यः

27 गुरुः

26 शालकः/भावुकः

25 शृशुरः

22 भगिनेयः

21 दौहित्रः

20 भगिनी

19 दुहिता 23 पितृस्वसा

37 पूर्वदिशि
धर्मपिण्डः

10 मातुःप्रपितामहः

13 मातुःप्रपितामही 3 प्रपितामहः

7 प्रपितामही

9 मातुःपितामहः 24 मातृस्वसा 12 मातुःपितामही 2 पितामहः 17 पितृव्यः 6 पितामही

8 मातामहः 18 मानुलः 11 मातामही 1 पिता 16 भ्राता 4 माता

14 पत्नी 15 सुतः 5 साप्तनी

36 ईशान्यदिशि
धर्मपिण्डः

श्रीजनार्थनवासुदेवः
प्रीयताम्

35 उत्तरदिशि
धर्मपिण्डः

31 दक्षिणादिशि
धर्मपिण्डः

- 1 ब्रह्म
- 2 ब्रह्मेन्द्र रुद्र
- 3 ब्रह्मेन्द्र अदिति रुद्र
- 4 रुद्र
- 5 रुद्राक्षम्
- 6 ब्रह्मेन्द्र अम्
- 7 ब्रह्मेन्द्र अदिति रुद्र
- 8 ब्रह्माक्षम्
- 9 ब्रह्माक्षम् ब्रह्मेन्द्र रुद्र
- 10 ब्रह्माक्षम् ब्रह्मेन्द्र रुद्राक्षम् रुद्र
- 11 ब्रह्माक्षम् अम्
- 12 ब्रह्माक्षम् रुद्र
- 13 ब्रह्माक्षम् ब्रह्मेन्द्र रुद्र
- 14 ब्रह्म
- 15 ब्रह्म
- 16 चक्र उम्मेदिक्ष
- 17 चक्र (उम्मे, चक्राक्ष)
- 18 चक्राक्ष रुद्र
- 19 चक्र
- 20 अम् रुद्र
- 21 चक्र अम्
- 22 अम् ब्रह्मेन्द्र रुद्र रुद्र
- 23 ब्रह्माक्षम् (ब्रह्माक्षम् रुद्राक्षम्)
- 24 ब्रह्म (ब्रह्माक्षम् रुद्राक्षम्)
- 25 ब्रह्म रुद्र रुद्र
- 26 ब्रह्मेन्द्र रुद्र / अम्
- 27 रुद्र
- 28 अमाक्षम्
- 29 अम्
- 30 ब्रह्म रुद्राक्षम्

32 नैरुत्यदिशि
धर्मपिण्डः

33 पश्चिमादिशि
धर्मपिण्डः

Aurdhvadehika Stothram

(Padma Puranaantargatha...)

Which stotra one should recite before during and after shraddha to make it akshaya?

MAhadeva (Lord Shiva) says one who recites Aurdhwadehik stotra his shraddha becomes akshaya;

One who writes this on a paper and donates it to a bramhana his pitrus will get relieved immediately;

One who recites this three times a day he will never face FAILURE

One who recites this in the evening even Bramhahatya dosha is mitigated;

This is param guhya stotra of Lord SriRaAmachandra;

➤ ಚೌಧ್ರದೇಹಿಕ ಸ್ತೋತ್ರಮ್ ||

ಮಹದೇವ ಉವಾಚ ಶೃಂಗಾರ ಸುಂದರಿ ವಕ್ಷಾಮಿ ಸ್ತೋತ್ರಂ ಬಾಭ್ಯದಯಂ ತತಃ |

ಯಜ್ಞತ್ವಾ ಮುಖ್ಯತೇ ಓಹಿ ಬ್ರಹ್ಮಕಾ ನಾತ್ರ ಸಂಶಯಃ ||1||

ಧಾತಾ ವ್ಯಾ ನಾರದಂ ಪ್ರಾಹ ತದಹಂ ತು ಬ್ರಹೀಮಿ ತೇ |

ತಮುವಾಚ ತತೋ ದೇವಃ ಸ್ವಯಮ್ಭಾರಮಿತದ್ಯಾತಿಃ ||2||

ಪ್ರಗೃಹ್ಯ ರುಚಿರಂ ಬಾಹು ಸಾಂಕ್ರಾಂತಿಕ ಚೌಧ್ರದೇಹಿಕಮ್ ||

ಭವಾನ್ವಾರಾಯಣಃ ಶಾರ್ನ ದೇವಶ್ಚಕ್ರಾಯಿಧೋ ಹರಿಃ ||3||

ಶಾಭ್ರಧಾರೀ ಹೃಷೀಕೇಶಃ ಪುರಾಣಪುರಂತೋತ್ತಮಃ |

ಅಜಿತಃ ವಿಡ್ಗಭಿಭ್ರಿಷ್ಟಃ ಕೃಷ್ಣಶ್ಚವ ಸನಾತನಃ ||4||

ಏಕಶ್ರುಷ್ಟೋ ವಹಾರಸ್ತ್ವಂ ಭೂತಭವ್ಯಭವಾತ್ತರ |

ಅಕ್ಷರಂ ಬ್ರಹ್ಮ ಸತ್ಯಂ ತು ಆದೌ ಜಾನ್ತೇ ಚ ರಾಘವ ॥5॥
 ಲೋಕಾನಾಂ ತ್ವಂ ಪರೋ ಧರ್ಮೋ ವಿಷ್ಣುರ್ಕೀನಶ್ಚತುಭುಜಃ ।
 ಸೇನಾನೀ ರಕ್ಷಣಸ್ತುಂ ಚ ವೈಕುಣ್ಣಂ ಜಗತ್ತಭೋ ॥6॥
 ಪ್ರಭವಶ್ಚಾವ್ಯಯಸ್ತುಂ ಚ ಉಪೇನೋ ಮಧುಸೂದನಃ ।
 ಷ್ವಾಶಿಗಭೋ ಷ್ವಾತಾಚಿಸ್ತುಂ ಪದ್ನಾಭೋ ರಣಾನ್ತಕೃತ್ ॥7॥
 ಶರಣ್ಯಂ ಶರಣಂ ಚ ತ್ವಾಮಾಹುಃ ಸೇನಾಂ ಮಹಂಯಃ ।
 ಮರ್ಕಾಮಾಶೀಷೋ ವೇದಾತ್ಮಾ ಶತಭಿಹೋ ಮಹಂಭಃ ॥8॥
 ತ್ವಂ ಯಜ್ಞಸ್ತುಂ ವರ್ಷಣಾರಸ್ತಾ ಮೋಜ್ಞಾರಃ ಪರನ್ತಃ ।
 ಶತಧನಾಂ ವಸುಃ ಪೂರ್ವಂ ವಸೂನಾಂ ತ್ವಂ ಪ್ರಜಾಪತಿಃ ॥9॥
 ತ್ರಯಣಾಮಹಿ ಲೋಕಾನಾಮಾದಿತತಾಂ ಸ್ವಯಂಪ್ರಭಃ ।
 ರುದ್ರಾಣಾಮಷ್ಟವೋ ರುದ್ರಃ ಸಾಧ್ಯಾನಾಮಹಿ ಪಜ್ಞಮಃ ॥10॥
 ಅಶ್ವಿನೋ ಚಾದಿ ಕರ್ಣೋ ತೇ ಸೂರ್ಯಚನೋ ಚ ಚಕ್ರಾದಿ ।
 ಅನ್ತೇ ಚಾದೌ ಚ ಮರ್ಯೇ ಚ ದೃಶ್ಯಸೇ ತ್ವಂ ಪರನ್ತಪ ॥11॥
 ಪ್ರಭವೋ ನಿಧನಂ ಚಾಸಿ ನ ವಿದುಃ ಕೋ ಭವಾನಿತಿ ।
 ದೃಶ್ಯಸೇ ಸರ್ವಲೋಕೇಷು ಗೋಷು ಚ ಬಾಹ್ಯಣೇಷು ಚ ॥12॥
 ದಿಕ್ಷ ಸರ್ವಾಸು ಗಗನೇ ಪರ್ವತೇಷು ಗುಹಾಸು ಚ ।
 ಸಹಸ್ರನಯನಃ ಶ್ರೀಮಾನ್ ಶತಶೀಷಃ ಸಹಸ್ರಪಾತ್ ॥13॥
 ತ್ವಂ ಧಾರಯಸಿ ಭೂತಾನಿ ವಸುಧಾಂ ಚ ಸರಪರತಾಮ್ ।
 ಅನ್ತಃ ಪೃಥಿವ್ಯಾಂ ಸಲಿಲೇ ದೃಶ್ಯಸೇ ತ್ವಂ ಮಹೋರಗಃ ॥14॥
 ತ್ರೀನೋಕಾನಾಂರಯನ್ ರಾಮ ದೇವಗನ್ಧರ್ವದಾನವಾನ್ ।

ಅಹಂ ತೇ ಹೃದಯಂ ರಾಮು ಜಿಹ್ವಾ ದೇವಿ ಸರಸ್ವತೀ||15||
 ದೇವಾ ರೋಮಾಣಿ ಗಾತ್ರೇಷು ನಿಮಿಂತಾಸ್ತೇ ಸ್ವಮಾಯಯಾ|
 ನಿಮೇಷಸ್ತೇ ಸ್ಯಾತಾ ರಾತ್ರಿರುನ್ಯೇಷೋ ದಿವಸಸ್ತಥಾ||16||
 ಸಂಸ್ಕಾರಸ್ತೇಽಭವದ್ದೇಹೋ ನೈತದಸ್ತಿ ವಿನಾ ತ್ವಯಾ|
 ಜಗತಸರ್ವಂ ಶರೀರಂ ತೇ ಸ್ವಯಂ ಚ ವಸುಧಾತಲಮ್||17||
 ಅಗ್ನಿಃ ಹೋಃ ಪ್ರಸಾದಸ್ತೇ ಶೇಷಃ ಶ್ರೀಮಾಂಶ್ಚ ಲಕ್ಷ್ಮಣಃ|
 ತ್ವಯಾ ಲೋಕಾಸ್ತಯಃ ಕೃಜಾಃ ಪುರಾ ಸ್ಪೃಹಿಕ್ರಮ್ಯಸ್ತಿಭಿಃ||18||
 ತ್ವಯೇನ್ನಶ್ಚ ಕೃತೋ ರಾಜಾ ಬಲಿಬದ್ಧೋ ಮಹಾಸುರಃ|
 ಲೋಕಾನಾ ಸಂಹೃತ್ಯ ಕಾಲಸ್ತಾಂ ನಿವೇಶ್ಯಾತ್ಮನಿ ಕೇವಲಮ್||19||
 ಕರೋಷ್ಯೇಕಾಣಂ ಘೋರಂ ದೃಶ್ಯಾದೃಶ್ಯೇ ಚ ನಾನ್ಯಧಾ|
 ತ್ವಯಾ ಸಿಂಹವಪುಃ ಕೃತ್ವಾ ಪರಮಂ ದಿವ್ಯಮದ್ಭಂತಮ್||20||
 ಭಯದಃ ಸರ್ವಭೂತನಾಂ ಹಿರಣ್ಯಕಶಿಪುಹತಃ|
 ತ್ವಮಶ್ಚವದನೋ ಭೂತ್ವಾ ಪಾತಾಲತಲಮಾಶಿತಃ||21||
 ಸಂಹೃತಂ ಪರಮಂ ದಿವ್ಯಂ ರಹಸ್ಯಂ ವ್ಯ ಪುನಃ ಪುನಃ|
 ಯತ್ವರಂ ಶ್ರಾಯತೇ ಜ್ಯೋತಿಯತ್ವರಂ ಶ್ರಾಯತೇ ಪರಮ್||22||
 ಯತ್ವರಂ ಪರತಶ್ಚವ ಪರಮಾತ್ಮೇತಿ ಕರ್ದ್ಯತೇ|
 ಪರೋ ಮನ್ಯಃ ಪರಂ ತೇಜಸ್ಸುಮೇವ ಹಿ ನಿಗದ್ಯಸೇ||23||
 ಹವ್ಯಂ ಕವ್ಯಂ ಪವಿತ್ರಂ ಚ ಪ್ರಾಟಿಃ ಸ್ವಗಾಂಪವರ್ಗಯೋಃ|
 ಸ್ಥಿತ್ಯತ್ವತ್ತಿವಿನಾಶಾಂಸ್ತೇ ತ್ವಾಮಾಮಃ ಪರ್ಕತೇಃ ಪರಮ್||24||
 ಯಜ್ಞಶ್ಚ ಯಜಮಾನಶ್ಚ ಹ್ಯೋತಾ ಚಾಧ್ಯಯುರೇವ ಚ|

भौक्ता युज्ज्ञंलानां च त्रृ० व्ये वैद्यैश्च वीयसे॥25॥
 सीता लक्ष्मीभवान् विष्णुदेवः कृष्णः पूजापत्तिः।
 वधाध० रावणस्य त्रृ० पूर्विष्ठ० मानुष० तनुम्॥26॥
 तदिद० च त्रृया काय० कृत० कमेभृता० वर।
 निकृ० रावण० राम पूर्ण० देवता० कृता०॥27॥
 अमौष्ट० देव वीय० ते नमौ॒मौष्ट॒पराकृम्।
 अमौष्ट० दर्शन० राम अमौष्ट॒स्तुव स०स्तुवः॥28॥
 अमौष्ट॒न्ते॑ भविष्यत्वे॑ भृतीमन्तो॑ नरा भूवी।
 ये च त्रृ० देव सम्पूर्णाः पूराण० पूरुष०त्तुमम्॥29॥
 इममाह० स्तुव० पूज्यमिति कान० पूरातनम्।
 ये नराः कृ॒त॒य॒प्त्वे॑ नास्ति॑ ते॒का॑ पूराभवः॥30॥

➤ और्ध्वदेहिक स्तोत्रम्॥

महदेव उवाच श्रुणु सुंदरि वक्ष्यामि स्तोत्रं चाभ्युदयं ततः।
 यच्छ्रुत्वा मुच्यते पापी ब्रह्महा नात्र संशयः॥1॥
 धाता वै नारदं प्राह तदहं तु ब्रवीमि ते।
 तमुवाच ततो देवः स्वयम्भूरमितद्युतिः॥2॥
 प्रगृह्य रुचिरं बाहुं स्मारये चौर्ध्वदेहिकम्।
 भवान्नारायणः श्रान् देवश्चक्रायुधो हरिः॥3॥
 शार्ङ्गधारी हृषीकेशः पुराणपुरुषोत्तमः।
 अजितः खड्गभीजिज्ञानुः कृष्णश्चैव सनातनः॥4॥

एकश्रुङ्गो वहारस्त्वं भूतभव्यभवात्मक।
 अक्षरं ब्रह्म सत्यं तु आदौ चान्ते च राघव ॥5॥
 लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः।
 सेनानी रक्षणस्त्वं च वैकुण्ठस्त्वं जगत्प्रभो॥6॥
 प्रभवश्चाव्ययस्त्वं च उपेन्द्रो मधुसूदनः।
 पृश्निगर्भो धृतार्चिस्त्वं पदमनाभो रणान्तकृत्॥7॥
 शरण्यं शरणं च त्वामाहुः सेन्द्रा महर्षयः।
 ऋक्सामाश्रेष्ठो वेदात्मा शतजिह्वो महर्षभः॥8॥
 त्वं यजस्त्वं वषट्कारस्त्वामोऽकारः परन्तपः।
 शतधन्वा वसुः पूर्वं वसूनां त्वं प्रजापतिः॥9॥
 त्रयणामपि लोकानामादिकर्ता स्वयंप्रभुः।
 रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः॥10॥
 अश्विनौ चापि कर्णौ ते सूर्यचन्द्रौ च चक्षुषी।
 अन्ते चादौ च मध्ये च दृश्यसे त्वं परन्तप॥11॥
 प्रभवो निधनं चासि न विदुः को भवानिति।
 दृश्यसे सर्वलोकेषु गोषु च ब्राह्मणेषु च॥12॥
 दिक्षु सर्वासु गगने पर्वतेषु गुहासु च।
 सहस्रनयनः श्रीमान् शतशीर्षः सहस्रपात्॥13॥
 त्वं धारयसि भूतानि वसुधां च सपर्वताम्।
 अन्तः पृथिव्यां सलिले दृश्यसे त्वं महोरगः॥14॥

त्रीन्लोकान्धारयन् राम देवगन्धर्वदानवान्।
 अहं ते हृदयं राम जिह्वा देवी सरस्वती॥15॥
 देवा रोमाणि गात्रेषु निर्मितास्ते स्वमायया।
 निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा॥16॥
 संस्कारस्तेऽभवद्देहो नैतदस्ति विना त्वया।
 जगतसर्वं शरीरं ते स्थैर्यं च वसुधातलम्॥17॥
 अग्निः कोपः प्रसादस्ते शेषः श्रीमांश्च लक्ष्मणः।
 त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः॥18॥
 त्वयेन्द्रश्च कृतो राजा बलिर्बद्धो महासुरः।
 लोकान् संहृत्य कालस्त्वं निवेश्यात्मनि केवलम्॥19॥
 करोष्येकार्णवं घोरं दृश्यादृश्ये च नान्यथा।
 त्वया सिंहवपुः कृत्वा परमं दिव्यमद्भुतम्॥20॥
 भयदः सर्वभूतनां हिरण्यकशिपुर्हतः।
 त्वमश्ववदनो भूत्वा पातालतलमाश्रितः॥21॥
 संहृतं परमं दिव्यं रहस्यं वै पुनः पुनः।
 यत्परं श्रूयते ज्योतिर्यत्परं श्रूयते परम्॥22॥
 यत्परं परतश्चैव परमात्मेति कथ्यते।
 परो मन्त्रः परं तेजस्त्वमेव हि निगद्यसे॥23॥
 हव्यं कव्यं पवित्रं च प्राप्तिः स्वर्गापवर्गयोः।
 स्थित्युत्पत्तिविनाशांस्ते त्वामाहुः प्रकृतेः परम्॥24॥

यजश्च यजमानश्च हयोता चार्द्वर्युरेव च।
 भोक्ता यजफलानां च त्वं वै वेदैश्च गीयसे॥25॥
 सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः।
 वधार्थं रावणस्य त्वं प्रविष्टो मानुषीं तनुम्॥26॥
 तदिदं च त्वया कार्यं कृतं कर्मभूतं वर।
 निहतो रावणो राम प्रहृष्टा देवताः कृताः॥27॥
 अमोघं देव वीर्यं ते नमोऽमोघपराक्रम।
 अमोघं दर्शनं राम अमोघस्तव संस्तवः॥28॥
 अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि।
 ये च त्वां देव सम्भक्ताः पुराणं पुरुषोत्तमम्॥29॥
 इममार्षं स्तवं पुण्यमितिहासं पुरातनम्।
 ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः॥30॥

➤ **aurdhvadehika stotram||**

mahadeva uvāca śruṇu sumdari vakṣyāmi stotram cābhuyadayam
 tataḥ| yacchrutvā mucyate pāpī brahmahā nātra samśayah||1||
 dhātā vai nāradam prāha tadaham tu bravīmi te|
 tamuvāca tato devaḥ svayambhūramitadyutiḥ||2||
 pragṛhya ruciram bāhum smāraye caurdhvadehikam|
 bhavānnārāyaṇaḥ śrān devaścakrāyudho hariḥ||3||
 śāringadhārī hṛṣīkeśaḥ purāṇapuruṣottamaḥ|
 ajitaḥ khaḍgabhijjisṇuh kṛṣṇaścaiva sanātanah||4||

ekaśruṇo vahārastvam bhūtabhavyabhadvātmakal
akṣaram brahma satyam tu ādau cānte ca rāghava ||5||
lokānām tvam paro dharmo viśvaksenaścaturbhujah|
senānī rakṣaṇastvam ca vaikuṇṭhastvam jagatprabho||6||
prabhavaścāvyayastvam ca upendro madhusūdanaḥ|
priśnigarbho ghṛtārcistvam padmanābho raṇāntakṛt||7||
śaraṇyam śaraṇam ca tvāmāhuḥ sendrā maharṣayah|
rksāmāśreṣṭho vedātmā śatajihvo maharṣabhaḥ||8||
tvam yajñastvam vaṣatkārastvāmoṅkāraḥ parantapaḥ|
śatadhanvā vasuh pūrvam vasūnām tvam prajāpatih||9||
trayaṇāmapi lokānāmādikartā svayamprabhuḥ|
rudrāṇāmaṣṭamo rudraḥ sādhyānāmapi pañcamaḥ||10||
aśvinau cāpi karṇau te sūryacandrau ca cakṣusī|
ante cādau ca madhye ca dṛśyase tvam parantapa||11||
prabhavo nidhanaṁ cāsi na viduh ko bhavāniti|
dṛśyase sarvalokeṣu goṣu ca brāhmaṇeṣu ca||12||
dikṣu sarvāsu gagane parvateṣu guhāsu ca|
sahasranayanaḥ śrīmān śataśīrṣaḥ sahasrapāt||13||
tvam dhārayasi bhūtāni vasudhām ca saparvatām|
antaḥ priθivyām salile dṛśyase tvam mahoragaḥ||14||
trīṇlokāndhārayan rāma devagandharvadānavān|

ahāṁ te hṛdayam rāma jihvā devī sarasvatī||15||
 devā romāṇi gātreṣu nirmitāste svamāyayā|
 nimeṣaste smṛtā rātrirunmeṣo divasastathā||16||
 sāṃskāraste:'bhavaddeho naitadasti vinā tvayā|
 jagatasarvam̄ śarīram̄ te sthairyam̄ ca vasudhātalam||17||
 agnih̄ kopal̄ prasādaste śeṣah̄ śrīmām̄śca lakṣmaṇah̄|
 tvayā lokāstrayaḥ krāntāḥ purā svairvikramaistribhiḥ||18||
 tvayendraśca kṛto rājā balirbaddho mahāsurah̄|
 lokān sāṃhṛtya kālastvam̄ niveśyātmani kevalam||19||
 karosye kārṇavam̄ ghoram̄ dṛśyādṛśye ca nānyathā|
 tvayā simhavapuh̄ kṛtvā paramam̄ divyamadbhutam||20||
 bhayadaḥ sarvabhūtanām̄ hiraṇyakaśipurhataḥ|
 tvamaśvavadano bhūtvā pātālatalamāśritah̄||21||
 sāṃhṛtam̄ paramam̄ divyam̄ rahasyam̄ vai punah̄ punah̄|
 yatparam̄ śrūyate jyotiryatparam̄ śrūyate param||22||
 yatparam̄ parataścaiva paramātmeti kathyate|
 paro mantraḥ param̄ tejastvameva hi nigadyase||23||
 havyam̄ kavyam̄ pavitram̄ ca prāptih̄ svargāpavargayoh̄|
 sthityutpattivināśāmste tvāmāhuḥ prakṛteḥ param||24||
 yajñaśca yajamānaśca hyotā cādhvaryureva ca|
 bhoktā yajñaphalānām̄ ca tvaṁ vai vedaiśca gīyase||25||
 sītā lakṣmīrbhavān viṣṇurdevah̄ kṛṣṇah̄ prajāpatih̄|

vadhartham ravaṇasya tvam pravishṭo mānuṣīm tanum||26||
 tadiḍam ca tvayā kāryam kṛtam karmabhitām vara|
 nihato ravaṇo rāma prahṛṣṭā devatāḥ kṛtāḥ||27||
 amogham deva vīryam te namo:'moghaparākrama|
 amogham darśanam rāma amoghastava samstavah||28||
 amoghāste bhaviṣyanti bhaktimanto narā bhuvi|
 ye ca tvām deva sambhaktāḥ purāṇam puruṣottamam||29||
 imamārṣam stavam puṇyamitihāsam purātanam|
 ye narāḥ kīrtayiṣyanti nāsti teṣām parābhavah||30||

➤ **pitru stotram-pitru stutih** (**Garuda PuranaAntargata**)

śrīgāruḍe mahāpurāṇe pitṛstotre rucistotram nāma
 ūnanavatitamo'dhyāyāntargatam.
 ruciruvāca...

namasye'ham pitṛnbhaktyā ye vasantyadhidevatam . var devatāḥ
 devairapi hi tarpyante ye śrāddheṣu svadhottaraiḥ .. 1.. 1,89.13
 namasye'ham pitṛnsvarge ye tarpyante maharśibhiḥ .
 śrāddhairmanomayaairbhaktyā bhuktimuktibhīpsubhiḥ .. 2.. 1,89.14
 namasye'ham pitṛnsvarge siddhāḥ santarpayanti yān .
 śrāddheṣu divyaiḥ sakalairupahārairanuttamaiḥ .. 3.. 1,89.15
 namasye'ham pitṛnbhaktyā ye'rcyante guhyakairdivi .
 tanmayatvena vāñchadbhirṛddhimātyantikīm parām .. 4.. 1,89.16

namasye'ham pitṛnmartyairarcyante bhuvi ye sadā .
śrāddheṣu śraddhayābhīṣṭalokapuṣṭipradāyinah .. 5.. 1,89.17

namasye'ham pitṛnviprairarcyante bhuvi ye sadā .
vāñchitābhīṣṭalābhāya prājāpatyapradāyinah .. 6.. 1,89.18

namasye'ham pitṛnye vai tarpyante'ranyavāsibhiḥ .
vanyaiḥ śrāddhairyatāhāraistaponirdhūtakalmaṣaiḥ .. 7.. 1,89.19

namasye'ham pitṛnviprairnaiṣṭhikairdharmacāribhiḥ .
ye samyatātmabhirnityam santarpyante samādhibhiḥ .. 8.. 1,89.20

namasye'ham pitṛñchrāddhai rājanyāstarpayanti yān .
kavyairaśeṣairvidhivallokadvayaphalapradān .. 9.. 1,89.21

namasye'ham pitṛnvaiśyairarcyante bhuvi ye sadā .
svakarmābhiraṭairnnityam puṣpadhūpānnavāribhiḥ .. 10.. 1,89.22

namasye'ham pitṛñchrāddhe śūdrairapi ca bhaktitah .
santarpyate jagatkṛtsnaṁ nāmnā khyātāḥ sukālinah .. 11.. 1,89.23

namasye'ham pitṛñchrāddhe pātāle ye mahāsuraiḥ .
santarpyante sudhāhārāstyaktadambhamadaiḥ sadā .. 12.. 1,89.24

namasye'ham pitṛñchrāddhairarcyante ye rasātale .
bhogairaśeṣairvidhivannāgaiḥ kāmānabhīpsubhiḥ .. 13.. 1,89.25

namasye'ham pitṛñchrāddhaiḥ sarpaiḥ santarpitānsadā .
tatraiva vidhivanmantrabhogasampatsamanvitaiḥ .. 14.. 1,89.26

pitṛnnamasye nivasanti sākṣādye devaloke'tha mahītale vā .
tathā'ntarikṣe ca surāripūjyāste vai pratīcchantu mayopanītam .. 15..

1,89.27
pitṛnnamasye paramārthabhūtā ye vai vimāne nivasantyamūrtāḥ .

yajanti yānastamalairmanobhirtyogīśvarāḥ kleśavimuktihetū ..16..

1,89.28

pitṛnnamasye divi ye ca mūrtāḥ svadhābhujah kāmyaphalābhisaṁdhau .
pradānaśaktāḥ sakalepsitānām vimuktidā ye'nabhisam̄hiteṣu .. 17..

1,89.29

tṛpyantu te'sminpitaraḥ samastā icchāvatām ye pradiśanti kāmān .
suratvamindravamito'dhikam vā gajāśvaratnāni mahāgrhāṇi .. 18..

1,89.30

somasya ye raśmiṣu ye'rkabimbe śukle vimāne ca sadā vasanti .
tṛpyantu te'sminpitaro'nnatoyaingandhādinā puṣṭimito vrajantu .. 19..

1,89.31

yeṣām hute'gnau haviṣā ca tṛptiryे bhuñjate vipraśarīrasaṁsthāḥ .
ye piṇḍadānena mudam prayānti tṛpyantu te'sminpitaro'nnatoyaīḥ .. 20..

1,89.32

ye khaḍgamāṁsenā surairabhīṣṭaiḥ kṛṣṇaistilairdivya manoharaiśca .
kālena śākenā maharṣivaryaiḥ samprīṇitāste mudamatra yāntu .. 21..

1,89.33

kavyānyaśeṣāṇī ca yānyabhīṣṭānyatīva teṣām mama pūjītānām .
teṣāñca sānnidhyamihāstu puṣpagandhāmbubhojyeṣu mayā krteṣu .. 22..

1,89.34

dinedine ye pratigrhṇate'rcām māsāntapūjyā bhuvi ye'ṣṭakāsu .
ye vatsarānte'bhyudaye ca pūjyāḥ prayāntu te me pitaro'tra tuṣṭim .. 23..

1,89.35

pūjyā dvijānām kumudendubhāso ye kṣatriyāṇām jvalanārkavaraṇāḥ .

tathā viśām ye kanakāvadātā nīlīprabhāḥ śūdrajanasya ye ca .. 24..
1,89.36

te'sminsamastā mama puṣpagandhadhūpāmbubhojyādinivedanena .
tathā'gnihomena ca yānti ṛptim sadā pitṛbhyah prañato'smi tebhyah ..
25.. 1,89.37

ye devapūrvāṇyabhitṛptihetora śranti kavyāni śubhāhṛtāni .
ṭṛptāśca ye bhūtisrjo bhavanti ṛpyantu te'sminprañato'smi tebhyah .. 26..
1,89.38

rakṣāṁsi bhūtānyasurāṁstathogrātrirṇāśayantu tvaśivam prajānām .
ādyāḥ surāṇāmamareśapūjyāstrpyantu te'sminprañato'smitebhyah .. 27..
1,89.39

agniṣvāttā barhiṣada ājyapāḥ somapāstathā .
vrajantu ṛptim śrāddhe'sminpitaraſtarpitā mayā .. 28.. 1,89.40
agniṣvāttāḥ pitṛgaṇāḥ prācīm rakṣantu me diśam .
tathā barhiṣadah pāntu yāmyām me pitaraḥ sadā .

pratīcīmājyapāſadvadudīcīmapi somapāḥ .. 29.. 1,89.41
rakṣobhūtapiśācebhyaſtathaivāsuradoſataḥ .

sarvataḥ pitaro rakṣām kurvantu mama nityaśaḥ .. 30.. 1,89.42
viśvo viśvabhuगārādhyo dharmo dhanyah śubhānanaḥ .

bhūtido bhūtikṛdbhūtiḥ pitṛṇām ye gaṇā nava .. 31.. 1,89.43
kalyāṇaḥ kalyadaḥ kartā kalyaḥ kalyatarāśrayaḥ .

kalyatāheturanghaḥ ūḍime te gaṇāḥ smṛtāḥ .. 32.. 1,89.44
varo vareṇyo varadastuṣṭidah puṣṭidastathā .
viśvapātā tathā dhātā saptaite ca gaṇāḥ smṛtāḥ .. 33.. 1,89.45
mahānmahātmā mahito mahimāvānmahābalah .

gaṇāḥ pañca tathaivaite pitṛṇāṁ pāpanāśanāḥ .. 34.. 1,89.46
sukhado dhanadaścānyo dharmado'nyaśca bhūtidah .

pitṛṇāṁ kathyate caiva tathā gaṇacatuṣṭayam .. 35.. 1,89.47
ekatrimśatpitṛgaṇā yairvyāptamakhilam jagat .
ta evātra pitṛgaṇāstuṣyantu ca madāhitāt .. 36.. 1,89.48
mākraṇḍeya uvāca...

evam tu stuvatastasya tejasorāśiruccritah .

prādurbabhūva sahasā gaganavyāptikārakah .. 37.. 1,89.49
taddṛṣṭvā sumahattejah samācchādyā sthitam jagat .
jānubhyāmavanīṁ gatvā ruciḥ stotramidañjagau .. 38.. 1,89.50
ruciruvāca...

arcitānāmamūrtānāṁ pitṛṇāṁ dīptatejasām .

namasyāmi sadā teṣāṁ dhyānināṁ divyacakṣuṣām .. 39.. 1,89.51
indrādīnāṁ ca netāro dakṣamārīcayostathā .

saptarṣonāṁ tathā'nyeṣāṁ tānnamasyāmi kāmadān .. 40.. 1,89.52
manvādīnāṁ ca netāraḥ sūryācandramasostathā .
tānnamasyāmyahāṁ sarvānpitṛnapyudadhāvapi .. 41.. 1,89.53
nakṣatrānāṁ grahāṇāṁ ca vāyvagnyornabhasastathā .
dyāvāpṛthivyośca tathā namasyāmi kṛtāñjaliḥ .. 42.. 1,89.54
prajāpateḥ kaśyapāya somāya varuṇāya ca .

yogeśvarebhyaśca sadā namasyāmi kṛtāñjaliḥ .. 43.. 1,89.55

namo gaṇebhyah saptabhyastathā lokeṣu saptasu .

svāyambhuve namasyāmi brahmaṇe yogacakṣuṣe .. 44.. 1,89.56
somādhārānpitṛgaṇānyogamūrtidharāṁstathā .

namasyāmi tathā somam pitaram jagatāmaham .. 45.. 1,89.57

agnirūpāṁstathaivānyānnamasyāmi pitṛnaham .

agnisomamayam viśvam yata etadašeṣataḥ .. 46.. 1,89.58

ye ca tejasī ye caite somasūryāgnimūrtayah .

jagatsvarūpiṇāścaiva tathā brahmasvarūpiṇah .. 47.. 1,89.59

tebhyo'khilebhyo yogibhyah pitṛbhyo yatamānasah .

namonamo namaste'stu prasīdantu svadhābhujah .. 48.. 1,89.60

mākraṇḍeya uvāca...

evam stutāstatastena tajaso munisattamāḥ /

niścakramuste pitaro bhāsayanto diśādaśa // GarP_1,89.61 //

nivedanañca yattena puṣpagandhānulepanam /

tadbhūṣitānatha sa tāndadṛṣe purataḥ sthitān // GarP_1,89.62 //

praṇipatya rucirbhaktyā punareva kṛtāñjaliḥ /

namastubhyam namastubhyamityāha pṛthagādṛtaḥ // GarP_1,89.63 //

tataḥ prasannāḥ pitarastamūcurmunisattamam /

varam vṛṇīṣveti sa tānuvācānatakandharah // GarP_1,89.64 //

ruciruvāca...

prajānām sargakartṛtvamādiṣṭam brahmaṇā mama /

so 'ham patnīmabhīpsāmi dhanyām divyām prajāvatīm // GarP_1,89.65

//

pitara ūcuḥ...

atraiva sadyaḥ patnī te bhavatvatimanoramā /

tasyāñca putro bhavitā bhavato munisattama ! // GarP_1,89.66 //

manvantarādhipo dhīmāṁstvannāmnaivopalakṣitaḥ /

ruce ! raucyā iti khyātīm prayāsyati jagattraye // GarP_1,89.67 //

tasyāpi bahavaḥ putrā mahābalaparākramāḥ /

bhaviṣyanti mahātmānāḥ pṛthivīparipālakāḥ // GarP_1,89.68 //
tvam ca prijāpatirbhūtvā prajāḥ sṛṣṭvā caturvidhāḥ /
kṣīṇādhikāro dharmajñastataḥ siddhimavāpsyasi // GarP_1,89.69 //
stotrenānena ca naro yo 'smāṁstosyati bhaktitah /
tasya tuṣṭā vayam bhogānātmajam dhyānamuttamam // GarP_1,89.70 //
āyurārogynamarthaṁ ca putrapautrādikam tathā /
vāñchadbhiḥ satataṁ stavyāḥ stotrenānena vai yataḥ // GarP_1,89.71 //
śrāddheṣu ya imam bhaktyā tvasmatprītikaram stavam /
pathiṣyati dvijāgryāṇāṁ bhuñjatām purataḥ sthitah // GarP_1,89.72 //
stotraśravaṇasamprītyā sannidhāne pare kṛte /
asmābhirakṣayam śrāddhaṁ tadbhaviṣyat�asamśayam // GarP_1,89.73 //
yadyapyaśrotriyam śrāddhaṁ yadyapyupahataṁ bhavet /
anyāyopāttavittena yadi vā kṛtamanyathā // GarP_1,89.74 //
aśrāddhārhairupatairupahāraistathā kṛtaiḥ /
akāle 'pyatha vā deśe vidhihīnamathāpi vā // GarP_1,89.75 //
aśraddhayā vā puruṣairdambhamāśritya yatkṛtam /
asmākam trptaye śrāddhantathāpyetadudīraṇāt // GarP_1,89.76 //
yatraitatpaṭhyate śrāddhe stotramastatsukhāvaham /
asmākam jāyate trptistatra dvādaśāvaraṇikī // GarP_1,89.77 //
hemante dvādaśābdāni trptimetatprayacchatī /
śiśire dviguṇābdāni trptim stotramidam śubham // GarP_1,89.78 //
vasante ṣoḍaśa samāstrptaye śrāddhakarmaṇī /
grīṣme ca ṣoḍaśaivaitatpaṭhitam trptikārakam // GarP_1,89.79 //
vikale 'pi kṛte śrāddhe stotrenānena sādhite /
varṣāsu trptirasmākamakṣayyā jāyate ruce // GarP_1,89.80 //

śaratkāle 'pi paṭhitam śrāddhakāle prayacchati /
asmākametaṭpuruṣaistrptim pañcadaśābdikīm // GarP_1,89.81 //
yasmin gehe ca likhitametattışthati nityadā /
sannidhānam kṛte śrāddhe tatrāsmākam bhavisyati // GarP_1,89.82 //
tasmādetattvayā śrāddhe viprāṇām bhuñjatām purah /
śrāvaṇīyam mahābhāga asmākam puṣṭikārakam // GarP_1,89.83 //
iti śrīgāruḍe mahāpurāṇe pūrvakhanḍe prathamāṁśākhye ācārakānḍe
rucikṛtapiṭṭstotram nāmaikonanavatitamo'dhyāyāntargatam .

॥ ಹಿತ್ಯಸೂಕ್ತಾತ್ಮಂ-ಹಿತ್ಯಸೂತಿಃ ॥

ಶ್ರೀಗಾರುದೇ ಮಹಾಪುರಾಣೇ ಹಿತ್ಯಸ್ಮೋತ್ತೇ ರುಚಿಸ್ಮೋತ್ತುಂ ನಾಮ
ಉನನವತ್ತಿತಮೋದಧ್ಯಾಯಾನ್ತಗ್ರಹಿತಮ್ |
ರುಚಿರುವಾಚ...

ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾಸ್ಮಿಪ್ಯೇರಚ್ಯೋನ್ತೇ ಭುವಿ ಯೇ ಸದಾ ।
 ವಾಂಭಿತಾಭೀಷ್ಟಲಾಭಾಯ ಪ್ರಾಜಾಪತ್ಯಪ್ರದಾಯಿನಃ ॥ 6 || 1, 89.18
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾನ್ಯೇ ಹೈ ತಪ್ಯಂತ್ರೋನ್ತರಣಾವಾಸಿಭಿಃ ।
 ವನ್ಯಃ ಶಾಧ್ಯಾಯತಾಹಾರ್ಯಸ್ತಪೋನಿಧೋತಕಲ್ಪಂತಃ ॥ 7 || 1, 89.19
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾಸ್ಮಿಪ್ಯೇನ್ಯಾಷ್ಟಿಕ್ಯೇಧರ್ಮಚಾರಿಭಿಃ ।
 ಯೇ ಸಂಯತಾತ್ಮಭಿನೀತ್ಯಂ ಸನ್ತಪ್ಯಂತೇ ಸಮಾಧಿಭಿಃ ॥ 8 || 1, 89.20
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾಂಭಾಧ್ಯೈ ರಾಜನ್ಯಾಸ್ತಪಯನ್ತಿ ಯಾನ್ ।
 ಕವ್ಯರಶೇಷ್ಯೈವಿಧಿವಲ್ಲೋಕದ್ಯಯಫಲಪ್ರದಾನ್ ॥ 9 || 1, 89.21
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾನ್ಯಾಶ್ಯಾರಚ್ಯೋನ್ತೇ ಭುವಿ ಯೇ ಸದಾ ।
 ಸ್ವಕರ್ಮಾಭಿರತ್ಯಾನೀತ್ಯಂ ಪ್ರಷ್ಟಧಾಪಾನ್ಯಾವಾರಿಭಿಃ ॥ 10 || 1, 89.22
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾಂಭಾಧ್ಯೈ ಶಾಧ್ಯಾರಹಿ ಚ ಭತ್ತಿತಃ ।
 ಸನ್ತಪ್ಯತೇ ಜಗತ್ತ್ಯಾತ್ಸ್ಯಂ ನಾಮ್ಯಾ ಖ್ಯಾತಾಃ ಸುಕಾಲಿನಃ ॥ 11 || 1, 89.23
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾಂಭಾಧ್ಯೈ ಪಾತಾಲೇ ಯೇ ಮಹಾಸುರ್ಯಃ ।
 ಸನ್ತಪ್ಯಂತೇ ಸುಧಾಹಾರಾಸ್ತಕ್ತದಮ್ಭಮದ್ಯಃ ಸದಾ ॥ 12 || 1, 89.24
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾಂಭಾಧ್ಯಾರಚ್ಯೋನ್ತೇ ಯೇ ರಸಾತಲೇ ।
 ಭೋಗ್ಯರಶೇಷ್ಯೈವಿಧಿವನ್ಯಾಗ್ಯಃ ಕಾಮಾನಭೀಷ್ಟಿಭಿಃ ॥ 13 || 1, 89.25
 ನಮಸ್ಯೇಹಂ ಹಿತ್ಯಾಂಭಾಧ್ಯಃ ಸಪ್ಯಃ ಸನ್ತಪ್ರಿತಾನ್ಯಾದಾ ।
 ತತ್ಯೈವ ವಿಧಿವನ್ಯಾಸ್ತಭೋಗಸಮ್ಮತ್ಸಮ್ಮಿತ್ಯಃ ॥ 14 || 1, 89.26
 ಹಿತ್ಯಾನ್ಯಾಮಸ್ಯೇ ನಿವಸನ್ತಿ ಸಾಕ್ಷಾದ್ಯೇ ದೇವಲೋಕೇಽಧ ಮಹಿತಲೇ ವಾ ।
 ತಥಾನ್ತರಿಷ್ಠೇ ಚ ಸುರಾರಿಪೂಜ್ಯಾಸ್ತೇ ಹೈ ಪ್ರತೀಷ್ಠಾಸ್ತ ಮಯೋಧನೀತಮ್ ॥ 15 ||
 1, 89.27
 ಹಿತ್ಯಾನ್ಯಾಮಸ್ಯೇ ಪರಮಾಧಿಭೂತಾ ಯೇ ಹೈ ವಿಮಾನೇ ನಿವಸನ್ಯಾಮೂತಾಃ ।

ಯಜನ್ತಿ ಯಾನಸ್ತಮಲ್ಯಮನೋಭಿಯೋರಿಷ್ಠರಾಃ ಶೇಶವಿಮುಕ್ತಿಹೇತಾನ್ || 16 ||

1, 89.28

ದಿತ್ಯಾನ್ನಮಸ್ಯೇ ದಿವಿ ಯೇ ಚ ಮೂತಾಃ ಸ್ವದಾಭುಜಃ ಕಾಮ್ಯಫಲಾಭಿಸನ್ಧಾ |

ಪ್ರದಾನಶರ್ತಾಃ ಸರಲೀಷ್ಟಿತಾನಾಂ ವಿಮುಕ್ತಿದಾ ಯೋನಭಿಸಂಹಿತೇಷು || 17 || 1, 89.29

ತೃಪ್ಯನ್ತ ತೇಽಸಿಷ್ಟಿತರಃ ಸಮಸ್ತಾ ಇಚ್ಛಾವತಾಂ ಯೇ ಪ್ರದಿಶನ್ತಿ ಕಾಮಾನ್ |

ಸುರತ್ವಮಿನ್ನತ್ವಮಿತೋಽಧಿಕಂ ವಾ ಗಜಾಶ್ವರತ್ವಾನಿ ಮಹಾಗೃಹಾಣಿ || 18 || 1, 89.30

ಸೋಮಸ್ಯ ಯೇ ರಶ್ಮಿಷು ಯೋರ್ಕರಿಷ್ಟಿಷ್ಟಿ ಶುಕ್ಲೇ ವಿಮಾನೇ ಚ ಸದಾ ವಸನ್ತಿ |

ತೃಪ್ಯನ್ತ ತೇಽಸಿಷ್ಟಿತರೋಽನ್ನತೋಯೈಗ್ರಣಾದಿನಾ ಪುಷ್ಟಿಮಿತೋ ವ್ರಜನ್ತ || 19 ||

1, 89.31

ಯೋಷಾಂ ಹುತೇಽಗ್ರಾ ಹವಿಷಾ ಚ ತೃಪ್ತಿಯೋ ಭುಂಜತೇ ವಿಪ್ರಶರೀರಸಂಸ್ಥಾಃ |

ಯೇ ಹಿಂಡದಾನೇನ ಮುದಂ ಪ್ರಯಾಸ್ತಿ ತೃಪ್ಯನ್ತ ತೇಽಸಿಷ್ಟಿತರೋಽನ್ನತೋಯೈಃ ||

20 || 1, 89.32

ಯೇ ಖಡ್ಗಮಾಂಸೇನ ಸುರ್ಯರಭೀಷ್ಪ್ಯಃ ಕೃಷ್ಣಸ್ತಿಲ್ಯುದಿವಿಷ್ಯ ಮನೋಹರ್ಯಂಶ್ಚಾ |

ಕಾಲೇನ ಶಾಕೇನ ಮಹಣವಯೈಃ ಸಮ್ಮಿಳಿತಾಸ್ತೇ ಮುದಮತ್ ಯಾನ್ತ || 21 ||

1, 89.33

ಕರ್ವಾನ್ಯಶೇಷಾಣಿ ಚ ಯಾನ್ಯಭೀಷ್ಪಾನ್ಯತೀವ ತೇಷಾಂ ಮಮ ಪೂಜಿತಾನಾಮ್ |

ತೇಷಾಂಚ ಸಾನ್ವಿಧ್ಯಮಿಹಾಸ್ತ ಪುಷ್ಟಿಗಣಾಮ್ಬೋಜ್ಯೇಷು ಮಯಾ ಕೃತೇಷು || 22 ||

1, 89.34

ದಿನೇದಿನೇ ಯೇ ಪ್ರತಿಗೃಹಂತೇಽಚಾಂ ಮಾಸಾನ್ತಪೂಜ್ಯಾ ಭುವಿ ಯೋಷ್ಟಿಕಾಸು |

ಯೇ ವತ್ಸರಾನ್ತೇಽಭ್ಯಾದಯೇ ಚ ಪೂಜ್ಯಾಃ ಪ್ರಯಾಸ್ತಿ ತೇ ಮೇ ಹಿತರೋಽತ್ ತುಷ್ಟಿಮ್ ||

23 || 1, 89.35

ಪೂಜ್ಯಾ ದ್ವಿಜಾನಾಂ ಕುಮುದೇನ್ಸ್ತಭಾಸೋ ಯೇ ಶ್ವತ್ತಿಯಾಣಾಂ ಜ್ಞಲನಾರ್ಕವಣಾಃ |

ತಥಾ ವಿಶಾಂ ಯೇ ಕನಕಾವದಾತಾ ನೀಲೀಪ್ರಭಾಃ ಶಾದ್ಬಜನಸ್ಯ ಯೇ ಚ || 24 ||

1, 89.36

ತೇಽಸ್ಮಿನ್ಸಮಸ್ತ ಮಮ ಪುಷ್ಟಿಗಂಧೋಽಂಭೋಽಜ್ಯಾದಿನಿವೇದನೇನ |

ತಥಾಗ್ರಿಹೋಮೇನ ಚ ಯಾನ್ತಿ ತೃಪ್ತಿಂ ಸದಾ ಹಿತ್ಯಾಃ ಪ್ರಣತೋಽಸ್ಮಿ ತೇಭ್ಯಃ || 25 ||

1, 89.37

ಯೇ ದೇವಪೂರ್ವಾಣ್ಯಭಿತ್ಯಪ್ತಿಹೇತೋರ ಶ್ರಸ್ತಿ ಕವ್ಯಾನಿ ಶುಭಾಹೃತಾನಿ |

ತೃಷ್ಣಾಷ್ಟ ಯೇ ಭೂತಿಸ್ಯಜೋ ಭವನ್ತಿ ತೃಷ್ಣಾಂತ್ಯ ತೇಽಸ್ಮಿನ್ಸ್ವಣತೋಽಸ್ಮಿ ತೇಭ್ಯಃ || 26 ||

1, 89.38

ರಕ್ಷಾಂಸಿ ಭೂತಾನ್ಯಸುರಾಂಸ್ತಥೋಗ್ರತ್ರಿಣಾಶಯನ್ತ ತ್ವಶಿವಂ ಪ್ರಜಾನಾಮ್ |

ಆದ್ಯಃ ಸುರಾಣಾಮಮರೇಶಪೂಜ್ಯಾಂಸ್ವಷ್ಯಾಂತ್ಯ ತೇಽಸ್ಮಿನ್ಸ್ವಣತೋಽಸ್ಮಿತೇಭ್ಯಃ || 27 ||

1, 89.39

ಅಗ್ನಿಷ್ಠಾತ್ರಾ ಬಹಿಂಡ ಆಜ್ಯಾಃ ಸೋಮಾಸ್ತಥಾ |

ವ್ರಜನ್ತ ತೃಪ್ತಿಂ ಶಾಂಧೋಽಸ್ಮಿತರಸ್ತಪಿತಾ ಮಯಾ || 28 || 1, 89.40

ಅಗ್ನಿಷ್ಠಾತ್ರಾಃ ಹಿತ್ಯಾಃ ಪಾಚೀಂ ರಕ್ಷಾಂತ್ಯ ಮೇ ದಿಶಮ್ |

ತಥಾ ಬಹಿಂಡಃ ಪಾನ್ತ ಯಾಮ್ಯಾಂ ಮೇ ಹಿತರಃ ಸದಾ |

ಪ್ರತೀಚೀಮಾಜ್ಯಾಃಾಸ್ತದ್ವದುದಿಂಚೀಮಹಿ ಸೋಮಾಃ || 29 || 1, 89.41

ರಕ್ಷೋಽಭೋತಪಿಶಾಚೇಭ್ಯಾಸ್ತದ್ವಾವಾಸುರದೋಂತಃ |

ಸರ್ವತಃ ಹಿತರೋ ರಕ್ಷಾಂ ಕುರ್ವನ್ತ ಮಮ ನಿತ್ಯಶಃ || 30 || 1, 89.42

ವಿಶ್ವೋ ವಿಶ್ವಭುಗಾರಾಧ್ಯೋ ಧರೋಽ ಧನ್ಯಃ ಶುಭಾನನಃ |

ಭೂತಿದೋ ಭೂತಿಕೃಧ್ಯಾತಿಃ ಹಿತ್ಯಾಃಾಂ ಯೇ ಗಣಾ ನವ || 31 || 1, 89.43

ಕಲ್ಯಾಣಃ ಕಲ್ಯಾಂದಃ ಕಲ್ಯಾಂ ಕಲ್ಯಾಃ ಕಲ್ಯಾತರಾಶಯಃ |

ಕಲ್ಯಾಂತಾಹೇತುರನ್ಧಃ ಷಡಿಮೇ ತೇ ಗಣಾಃ ಸ್ಮಾತಾಃ || 32 || 1, 89.44

ವರೋ ವರೇಷ್ಯೋ ವರದಸ್ತುಷ್ಟಿಃ ಪುಷ್ಟಿದಸ್ತಥಾ |

ವಿಶ್ವಾತಾ ತಥಾ ಧಾತಾ ಸಪ್ತತೇ ಚ ಗಣಾಃ ಸ್ಮಾತಾಃ ॥ 33॥ 1,89.45
 ಮಹಾನೃಹಾತಾ ಮಹಿತೋ ಮಹಿಮಾವಾನೃಹಾಬಲಃ ।
 ಗಣಾಃ ಪಂಚ ತಥ್ಯವೈತೇ ಹಿತ್ಯಾಣಾಂ ವಾಪನಾಶನಾಃ ॥ 34॥ 1,89.46
 ಸುಖದೋ ಧನದಶ್ವನೋ ಧರ್ಮದೋರನ್ಯಶ್ಚ ಭೂತಿದಃ ।
 ಹಿತ್ಯಾಣಾಂ ಕರ್ಭೈತೇ ಚೈವ ತಥಾ ಗಣಚತುಷ್ಪಯಮ್ ॥ 35॥ 1,89.47
 ಏಕತ್ರಿಂಶತ್ತಿತ್ವಗಣಾ ಯೈವಾಯಾಪ್ತಮಖಿಲಂ ಜಗತ್ ।
 ತ ಏವಾತ್ ಹಿತ್ಯಾಗಣಾಸ್ತಷ್ಟನ್ತಿ ಚ ಮದಾಹಿತಾತ್ ॥ 36॥ 1,89.48
 ಮಾರ್ಕಂಡೇಯ ಉವಾಚ ।
 ಏವಂ ತು ಸ್ತುವತಸ್ತಸ್ಯ ತೇಜಸೋರಾಶಿರಭೂತಃ ।
 ಐಂದ್ರಭೂತ ಸಹಸ್ರಾ ಗಗನವ್ಯಾಪ್ತಿಕಾರಕಃ ॥ 37॥ 1,89.49
 ತದ್ವಾಷ್ಟ ಸುಮಹತ್ತೇಜಃ ಸಮಾಚಾರಧ್ಯ ಸ್ಥಿತಂ ಜಗತ್ ।
 ಜಾನುಭಾಯಮವನೀಂ ಗತ್ವಾ ರುಚಿಃ ಸ್ತೋತ್ರಮಿದಂಜಗ್ರಾ ॥ 38॥ 1,89.50
 ರುಚಿರುವಾಚ ।
 ಅಚ್ಯಾತಾನಾಮಮಾತಾನಾಂ ಹಿತ್ಯಾಣಾಂ ದೀಪ್ತತೇಜಸಾಮ್ ।
 ನಮಸ್ಯಾಮಿ ಸದಾ ತೇಣಾಂ ಧ್ಯಾನಿನಾಂ ದಿವ್ಯಚಕ್ಷುಷಾಮ್ ॥ 39॥ 1,89.51
 ಇನ್ನಾದೀನಾಂ ಚ ನೇತಾರೋ ದಕ್ಷಮಾರೀಭಯೋಸ್ತಧಾ ।
 ಸಪ್ತಮೋರಣಾಂ ತಥಾನನ್ಯೇಣಾಂ ತಾನ್ನಮಸ್ಯಾಮಿ ಕಾಮದಾನ್ ॥ 40॥ 1,89.52
 ಮನ್ವಾದೀನಾಂ ಚ ನೇತಾರಃ ಸೂರ್ಯಾಚನ್ಸಮಸೋಸ್ತಧಾ ।
 ತಾನ್ನಮಸ್ಯಾಮ್ಯಹಂ ಸವಾನಸ್ಸಿತ್ಯಾನಪ್ಯಾದಧಾವಿ ॥ 41॥ 1,89.53
 ನಕ್ಷತ್ರಾಣಾಂ ಗ್ರಹಾಣಾಂ ಚ ವಾಯ್ಸುಗ್ರೌಣ್ಯಭಸಸ್ತಧಾ ।
 ಧ್ಯಾವಾಪ್ಯಧಿವೋಶ್ಚ ತಥಾ ನಮಸ್ಯಾಮಿ ಕೃತಾಂಜಲಿಃ ॥ 42॥ 1,89.54
 ಪ್ರಜಾಪತೇಃ ಕರ್ಶಾಪಾಯ ಸೋಮಾಯ ವರಣಾಯ ಚ ।
 ಯೋಗೇಶ್ವರೇಭ್ಯಾಶ್ಚ ಸದಾ ನಮಸ್ಯಾಮಿ ಕೃತಾಂಜಲಿಃ ॥ 43॥ 1,89.55

ನಮೋ ಗಂಭೇರ್ಯಃ ಸರ್ವಭ್ಯಾಸ್ತಧಾ ಲೋಕೇಷು ಸರ್ವಸು ।
 ಸಾಂಯಮ್ಯಾದೇ ನಮಸ್ಯಾಮಿ ಬ್ರಹ್ಮಾಂಡೇ ಯೋಗಚಕ್ರಾಂತಿಂದಾಂಸ್ತಧಾ || 44 || 1, 89.56
 ಸೋಮಾಧಾರಾನ್ವಿತ್ಯಾಗಣಾನ್ಯೋಗಮೂರ್ತಿಂದಾಂಸ್ತಧಾ ।
 ನಮಸ್ಯಾಮಿ ತಧಾ ಸೋಮಂ ಹಿತರಂ ಜಗತಾಮಹಂ ಮಾ || 45 || 1, 89.57
 ಅಗ್ನಿರೂಪಾಂಸ್ತಧ್ಯಾವಾನ್ಯಾಸ್ಮಾನ್ಯಾಮಿ ಹಿತ್ಯಾನಹಂ ||
 ಅಗ್ನಿಸೋಮಮಯಂ ವಿಶ್ವಂ ಯತ ಏತದಶೇಷತಃ || 46 || 1, 89.58
 ಯೇ ಚ ತೇಜಸಿ ಯೇ ಚ್ಯಾತೇ ಸೋಮಸೂರ್ಯಾಗ್ನಿಮೂರ್ತಯಃ ।
 ಜಗತ್ಸ್ವರೂಪಿಣಿಶ್ವದ ತಧಾ ಬ್ರಹ್ಮಸ್ವರೂಪಿಣಃ || 47 || 1, 89.59
 ತೇಭ್ಯೋದವಿಲೇಭ್ಯೋ ಯೋಗಿಭ್ಯಃ ಹಿತ್ಯಭ್ಯೋ ಯತಮಾನಸಃ ।
 ನಮೋನಮೋ ನಮಸ್ತೇಽಸ್ತ ಪ್ರಸೀದಸ್ತ ಸ್ವಧಾಭುಜಃ || 48 || 1, 89.60
 ಇತಿ ಶ್ರೀಗಾರುದೇ ಮಹಾಪುರಾಣೇ ಪೂರ್ವಾಖಂದೇ ಪ್ರಥಮಾಂಶಾಖ್ಯೇ ಆಜಾರಕಾಂಡೇ
 ರುಚಿಕೃತಪಿತ್ಯಾಸ್ತೋತ್ರಂ ನಾಮ್ಯಾಕೋನನವತಿತಮೋಽಧ್ಯಾಯಾನ್ತಗ್ರಹಂತಮ್ |

॥ ಪಿತ್ಯಾಸ್ತೋತ್ರಂ-ಪಿತ್ಯಾಸ್ತುತಿಃ ॥

ಶ್ರೀಗಾರುದೇ ಮಹಾಪುರಾಣ ಪಿತ್ಯಾಸ್ತೋತ್ರ ರುಚಿಸ್ತೋತ್ರಂ ನಾಮ
 ಙಾನನವತಿತಮೋಽಧ್ಯಾಯಾಸ್ತಾಂತರಿತಮ್ ।
 ರುಚಿರುವಾದ...

ನಮಸ್ಯಾಽಪಾಂ ಪಿತ್ಯಾಸ್ತಾಂತ್ರಾಂ ಯೇ ವಸಸ್ಯಾಧಿದೇವತಾಂ ।
 ದೈವಾರಪಿ ಹೌ ತರ್ವಾಸ್ತ ಯೇ ಶಾಂತಿಂ ಸ್ವಧೋತ್ತರಃ || १ ||
 ನಮಸ್ಯಾಽಪಾಂ ಪಿತ್ಯಾಸ್ತಾಂತ್ರಾಂ ಯೇ ತರ್ವಾಸ್ತ ಮಹಾರ್ಥಿಃ ।
 ಶಾಂತಿಂ ಮಹಾರ್ಥಾಂತ್ರಾಂ ಭುಕ್ತಿಮುಕ್ತಿಮಭಿಂಪುಂಭಿಃ || २ ||
 ನಮಸ್ಯಾಽಪಾಂ ಪಿತ್ಯಾಸ್ತಾಂತ್ರಾಂ ಸಿಂಧಾಃ ಸಸ್ತರ್ವಯಸ್ತಿ ಯಾಸ್ ।
 ಶಾಂತಿಂ ದಿವ್ಯಃ ಸಕಲೈರುಪಹಾರನುತ್ತಮೈಃ || ३ ||

నమస్యఉహం పిత్రాసుభక్త్య యేఉరచ్యాన్తే గుహ్యకైర్మి |
 తన్నయత్యేన వాజ్ఞాదివ్యర్థాదీమాత్యన్నికీం పరామ్ | ४ ||
 నమస్యఉహం పిత్రాన్నర్థ్యరచ్యాన్తే భువి యే సదా |
 శాధ్యము శ్రద్ధయాభీష్టలోకపుష్టిప్రదాయినః | ५ ||
 నమస్యఉహం పిత్రాన్విష్టరచ్యాన్తే భువి యే సదా |
 వాజ్ఞాతాభీష్టలాభాయ ప్రాజాపత్యప్రదాయినః | ६ ||
 నమస్యఉహం పిత్రాన్య పై తరచ్యాన్తేఉరణ్యవాసిభిః |
 వాయైః శాధ్యర్థ్యతాహరైస్తపోనిర్ధూతకల్పుష్టిః | ७ ||
 నమస్యఉహం పిత్రాన్విష్టర్థ్యప్రిక్షేర్థర్థుచారిభిః |
 యే సంయతాత్మాభిర్మిత్యం సస్తరచ్యాన్తే సమాధిభిః | ८ ||
 నమస్యఉహం పిత్రాజ్ఞాధ్య రాజన్యస్తర్పుయన్ని యాన్ |
 కప్యైరశేషైర్యధివల్లోకద్వయఫలప్రదాన్ | ९ ||
 నమస్యఉహం పిత్రాన్వైశ్వరచ్యాన్తే భువి యే సదా |
 స్వకర్మాభిరత్మైర్మిత్యం పుష్పధూపాన్నవారిభిః | १० ||
 నమస్యఉహం పిత్రాజ్ఞాధ్యై శాధ్యరపి చ భక్తితః |
 సస్తరచ్యాతే జగత్ప్రతిత్యం నామ్మా భ్యాతాః సుకాలినః | ११ ||
 నమస్యఉహం పిత్రాజ్ఞాధ్యై పాతాలే యే మహాసురైః |
 సస్తరచ్యాన్తే సుధాహరాస్యక్తదమ్మమదైః సదా | १२ ||
 నమస్యఉహం పిత్రాజ్ఞాధ్యైరచ్యాన్తే యే రసాతలే |
 భోగైరశేషైర్యధివన్మార్గైః కామానబీషుభిః | १३ ||
 నమస్యఉహం పిత్రాజ్ఞాధ్యైః సర్వైః సస్తరింతాన్నదా |

తత్త్వం విధివన్నస్తభోగసమ్పుత్పమన్వితః ॥ १४॥
 పిత్రాన్నమన్య నివసన్ని సాక్షాద్య దేవలోకేంద మహీతలే వా ।
 తథాంస్తరిక్జే చ సురారపూజ్యాస్త వై ప్రతీచ్ఛస్తు మయోపనీతమ్ ॥ १५॥
 పిత్రాన్నమన్య పరమార్థభూతా యే వై విమానే నివసస్త్యమూర్ఖాః ।
 యజన్మి యానస్తమలైర్మనోభిర్యగీశ్వరాః క్షేషిముక్తిహాతుాన్ ॥ १६॥
 పిత్రాన్నమన్య దివి యే చ మూర్ఖాః స్వధాభుజః కామ్యఫలాభిసన్మా ।
 ప్రదానశక్తాః సకలేప్సితానాం విముక్తిదా యేఉనభిసంహితము ॥ १७॥
 తృప్యస్తు తేఉస్మిన్నితరః సమస్తా ఇచ్ఛావతాం యే ప్రదిశన్ని కామాన్ ।
 సురత్యమిస్త్రత్యమితోఉధికం వా గజాశ్వరత్నాని మహాగృహణి ॥ १८॥
 సౌమయ్ యే రశ్మిషు యేఉర్గబిమ్య శుక్లే విమానే చ సదా వసన్ని ।
 తృప్యస్తు తేఉస్మిన్నితరోఉన్నతోయైర్ఘణాదినా పుష్టిమితో ప్రజస్తు ॥ १९॥
 యేషాం హుతేఉగ్నౌ హవిషా చ తృప్తిర్య భుజ్ఞతే విప్రశరీరసంస్థాః ।
 యే పిణ్డదానేన ముదం ప్రయాస్తి తృప్యస్తు తేఉస్మిన్నితరోఉన్నతోయైః ॥ २०॥
 యే ఖడ్గమాంసేన సురైరభీష్టిః కృష్ణస్తిలైర్దివ్య మనోహరైశ్చ ।
 కాలేన శాకేన మహార్థివర్యైః సమీపితాస్తు ముదమతు యాస్తు ॥ २१॥
 కవ్యాన్యశేషాణి చ యాన్యభీష్టాన్యతీవ తేషాం మమ పూజితానామ్ ।
 తేషాఙ్గ సాన్నిధ్యమిహస్తు పుష్పగణాముఖభోజ్యము మయా కృతేము ॥ २२॥
 దినేదినే యే ప్రతిగుణ్ణతేఉర్మాం మాసాస్తపూజ్య భువి యేఉష్టకాసు ।
 యే వత్సరాస్తేఉభ్యదయే చ పూజ్యాః ప్రయాస్తు తే మే పితరోఉత్త తుష్టిమ్ ॥ २३॥
 పూజ్య ద్విజానాం కుముదేస్సుభాసో యే క్షత్రియాణాం జ్వలనార్గువర్ణాః ।

తథా విశాం యే కనకావదాతా నీలీప్రభాః శూద్రజనస్య యే చ ॥ २४॥
 తేఉస్మిన్నమస్తా మమ పుష్పగస్థధూపాముఖోజ్యదినివేదనేన ।
 తథాఉగ్రిహోమేన చ యాన్ని తుఫ్తిం సదా పితృభ్యః ప్రణతోఉస్మి తేభ్యః ॥ २५॥
 యే దేవపూర్వాణ్యభితుఫ్తిహతోర శ్రన్ని కవ్యాని శుభాహృతాని ।
 తృప్తాశ్చ యే భూతిస్మజో భవన్ని తుప్యస్తు తేఉస్మిన్నమాతోఉస్మి తేభ్యః ॥ २६॥
 రక్షాంసి భూతాన్యసురాంస్తథోగ్రాత్మిర్మాశయస్తు త్వచింపం ప్రజానామ్ ।
 ఆద్యాః సురాణామమరేశపూజ్యస్తుప్యస్తు తేఉస్మిన్నమాతోఉస్మి తేభ్యః ॥ २७॥
 అగ్నిప్ర్యాత్తా బర్మిషద ఆజ్యపాః సోమపాస్తదా ।
 ప్రజస్తు తుఫ్తిం శాధ్యేఉస్మిన్నితరస్తర్పితా మయా ॥ २८॥
 అగ్నిప్ర్యాత్తాః పితృగణాః ప్రాచీం రక్షస్తు మే దిశమ్ ।
 తథా బర్మిషదః పాస్తు యామ్యం మే పితరః సదా ।
 ప్రతీచీమాజ్యపాస్తద్వయదుదీచీమపి సోమపాః ॥ २९॥
 రక్తోభూతపిశాచేభ్యస్తథైవాసురదోషతః ।
 సర్వతః పితరో రక్షాం కుర్వస్తు మమ నిత్యశః ॥ ३०॥
 విశ్వో విశ్వభుగారాధ్యో ధర్మై ధన్యః శుభాననః ।
 భూతిదో భూతికృదూఖతిః పితృగణాం యే గణా నవ ॥ ३१॥
 కల్యాణః కల్యాదః కర్తా కల్యః కల్యతరాశ్రయః ।
 కల్యతాహౌతురస్సః షడిమే తే గణాః స్మృతాః ॥ ३२॥
 వరో వరేణ్యో వరదస్తుష్టిదః పుష్టిదస్తదా ।
 విశ్వపాతా తథా ధాతా సప్తైతే చ గణాః స్మృతాః ॥ ३३॥
 మహాన్నమాత్మా మహితో మహిమావాన్నమాబలః ।

గణాః పళ్వ తదైవైతే పిత్యణాం పాపనాశనాః ॥ ३८॥

సుఖదో ధనదశాచ్చన్యే ధర్మదోఽన్యశ్చ భూతిదః ।

పిత్యణాం కథ్యతే చైవ తథా గణచతుష్టయమ్ ॥ ३९॥

వికత్తింశత్తిత్పుగణా యైర్వ్యప్తమఖిలం జగత్ ।

త ఏవాత్ పిత్యగణాస్తుష్యస్తు చ మదాహితాత్ ॥ ३९॥

మార్గందేయ ఉవాచ ।

ఏవం తు స్తువతస్తుస్య తేజసోరాశిరుచ్ఛితః ।

ప్రాయర్ఘ్యబూవ సహసా గగనవ్యాప్తికారకః ॥ ३१॥

తఢ్ఠాష్ట్య సుమహాత్మజః సమాచాధ్య స్థితం జగత్ ।

జానుభ్యమవనీం గత్వా రుచిః స్తోత్రమిదజ్ఞగౌ ॥ ३२॥

రుచిరువాచ ।

అర్పితానామమూర్తానాం పిత్యణాం దీప్తతేజసామ్ ।

నమస్యమి సదా తేషాం ధ్యానినాం దివ్యచక్కషామ్ ॥ ३३॥

ఇన్నాదీనాం చ నేతారో దక్షమారీచయోస్తథా ।

సప్తర్షీణాం తథాఽన్యేషాం తాన్నమస్యమి కామదాన్ ॥ ४०॥

మన్యదీనాం చ నేతారః సూర్యాచంద్రమసోస్తథా ।

తాన్నమస్యమృహం సర్వాన్నిత్యానప్యదధావపి ॥ ४१॥

నక్తత్రాణాం గ్రహణాం చ వాయుగ్నీర్మిభసస్తథా ।

ద్వావాపుధివ్యేశ్చ తథా నమస్యమి కృతాజ్ఞలిః ॥ ४२॥

ప్రజాపతేః కశ్యపాయ సోమాయ వరణాయ చ ।

యోగేశ్వరేభ్యశ్చ సదా నమస్యమి కృతాజ్ఞలిః ॥ ४३॥

నమో గణభ్యః సప్తభ్యస్తధా లోకేషు సప్తసు ।
 స్వయమ్మఖే నమస్యమి బ్రహ్మజే యోగదక్షమే ॥ ౪౪ ॥
 సౌమధారాన్వితుగణాన్యగమూర్తిధరాంస్తధా ।
 నమస్యమి తథా సౌమం పితరం జగతామహామ్ ॥ ౪౫ ॥
 అగ్నిరూపాంస్తధైవాన్యస్మమస్యమి పిత్రానహామ్ ।
 అగ్నిసౌమమయం విశ్వం యత ఏతదశేషతః ॥ ౪౬ ॥
 యే చ తేజసి యే చైతే సౌమసూర్యగ్నిమూర్తయః ।
 జగత్స్వరూపిణిశైవ తథా బ్రహ్మస్వరూపిణః ॥ ౪౭ ॥
 తేభ్యేఉభిలేభ్యే యోగిభ్యః పితుభ్యే యతమానసః ।
 నమోనమో నమస్తుటస్తు ప్రసీదస్తు స్వధాభుజః ॥ ౪౮ ॥
 ఇతి శ్రీగారుడే మహాపురాణ పూర్వభాజ్ఞ ప్రథమాంశాభ్యే ఆచారకాణ్జే
 రుచికృతపితుస్తోత్రం నామైకోననవతితమోఽధ్యయాస్తర్గతమ్ ।



" ಧರ್ಮ ಹಿಂಡಾ: - ಹಿತೃ ಷೋದಶೀ "

ಅಜಾತದಂತಾ ಯೇ ಕೇಚಿದ್ಯೇ ಚ ಗಭೇರ ಪ್ರಪೀಡಿತಾಃ ।

ತೇಷಾಮುದ್ಧರಣಾಧಾಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ||1||

ಹಲ್ಲ ಹುಟ್ಟಿರವಾಗಲೇ ಗಭರಲ್ಲಿಯೇ ಮೃತರಾದವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಹೊಡುತ್ತೇನೆ.

ಅಗ್ನಿದಗ್ಘಾಶ್ಚ ಯೇ ಕೇಚಿನಾಂಮಗೋತ್ರ ವಿಷಜೀತಾಃ ।

ಸ್ವಗೋತ್ರೇ ಪರಗೋತ್ರೇ ಚ ತೇಭ್ಯಃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ||2||

ಷ್ಟ ಪರ ವಂಶದಲ್ಲಿ ಅಗ್ನಿಯಲ್ಲಿ ಬಿಧ್ಯ ಸತ್ಯ ನಾಮ ಗೋತ್ರವರಿಯದವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಹೊಡುತ್ತೇನೆ.

ಉದ್ವಂಧನಮೃತಾ ಯೇ ಚ ವಿಷ ಶಸ್ತ ಹತಾಶ್ಚ ಯೇ ।

ಆತ್ಮೋಪಫಾತಿನೋ ಯೇ ಚ ತೇಭ್ಯಃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ||3||

ನೇಣ ಹಾಕಿಕೊಂಡು, ವಿಷದಿಂದ, ಶತ್ರದಿಂದ ಆತ್ಮಫಾತ ಮಾಡಿಕೊಂಡವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಹೊಡುತ್ತೇನೆ.

ಜಾತ್ಯಾಂತರ ಸಹಸ್ರೇಷು ಭ್ರಮಂತಿ ಸ್ವೇನ ಕರ್ಮಣಾ ।

ಮನುಷ್ಯಾಂ ದುರಭಂ ಯೇಷಾ ತೇಭ್ಯಃ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ||4||

ಕರ್ಮಾನುಸಾರ ಸಹಸ್ರಾರು ಜಾತಿಗಳಲ್ಲಿ ಹುಟ್ಟಿ ತಿರುಗಿ ಮನುಷ್ಯ ಜಾತಿ ದುರಭವಾದವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಹೊಡುತ್ತೇನೆ.

ರೌರವೇ ಚಾಂಧತಾಮಿಸ್ರೇ ಕಾಲಸೂತ್ರೇ ಚ ಯೇ ಗತಾಃ ।

ತೇಷಾಮುದ್ಧರಣಾಧಾಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ||5||

ರೋರವ, ಅಂಥ ತಾಮಿಸ್, ಕಾಲಸೂತ್ ನರಕದಲ್ಲಿ ಬಿಧ್ವವರಿಗೆ ಈ ಹಿಂಡವನ್ನು
ಕೊಡುತ್ತೇನೆ.

ಅಸಂಖ್ಯಯಾತನಾಸಂಸ್ಥಾ: ಯೇ ನೀತಾ ಯಮಶಾಸನ್ಯಃ ।

ತೇಷಾಮುಧರಣಾಧಾರ್ಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ 6 ॥

ಶ್ರೀ ಯಮಧರ್ಮರಾಜರ ಅಪ್ಳಷಣೆಯಿಂದ ಒಯ್ಯಲ್ಪಟ್ಟ ಲಕ್ಷ್ಮಿಲ್ಲದ ನರಕಗಳಲ್ಲಿ ಬಿಧ್ವವರಿಗೆ
ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ದಿವ್ಯಂತರಿಕ್ಷಭೂಯಿಷ್ಠಾ: ದಿತರೋ ಬಾಂಧವಾದಯಃ ।

ತೇಷಾಮುಧರಣಾಧಾರ್ಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ 7 ॥

ಸ್ವರ್ಗ - ಆಕಾಶ - ಭೂಮಿಗಳಲ್ಲಿ ಇಧ್ವವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಅನೇಕಯತಾನಸಂಸ್ಥಾ: ಪ್ರೇತಲೋಕೇ ಭಯಂ ಗತಾಃ ।

ತೇಷಾಮುಧರಣಾಧಾರ್ಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ 8 ॥

ಯಮ ಲೋಕದಲ್ಲಿ ಅನೇಕ ನರಕಗಳಲ್ಲಿ ಭಯದಲ್ಲಿದ್ಧವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ತಿಯೆಗ್ಯೋನಿಗತಾ ಯೇ ಚ ವೃಕ್ಷ ಯೋನಿಗತಾಶ್ಚ ಯೇ ।

ತೇಷಾಮುಧರಣಾಧಾರ್ಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ 9 ॥

ಪಶು ಮತ್ತು ವೃಕ್ಷ ಜಾತಿಯಲ್ಲಿ ಹುಟ್ಟಿದವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಅಸಿಪತ್ರವನೇ ಷೋರೇ ಕುಂಭೀಷಾಕೇ ಚ ಯೇ ಗತಾಃ ।

ತೇಷಾಮುಧರಣಾಧಾರ್ಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹಮ್ ॥ 10 ॥

ಅಸಿದ್ತವನ ಮತ್ತು ಕುಂಭೀಂದಾಕರಲ್ಲಿ ಬಿಧ್ವವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ವಿದ್ಯಾಧ್ವಿರ್ಜಂಷ್ಟಿಭಿಸ್ಸಪ್ರೋವಿಷಿಂಬಾರಿದಬಾಗ್ನಿಭಿಃಃ |

ಶಸ್ತ್ರಾಷ್ಟಿದಂಡ ಪಾಂಜ್ಯನ್ವಿಭಿಃಃ ಶೃಂಗಿಭಿಹರ್ಯೈಃಃ |

ಕುಷಾಂತಾಸ್ಯರಲೂತಾಭಿಭರ್ಗಂದರಲೋದರ್ಯೈಃಃ |

ಗಂಡಮಾಲಾಪಾಂಡರೋಗೈಃಃ ಕ್ಷಯವ್ಯಾಧಿಹತಾಶ್ಚ ಯೇ |

ತೇಣಾಮುಧರಣಾಧಾಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ || 11 ||

ಮಿಂಚು, ಹಂದಿ ಮೊದಲಾದ ದಾದೆಯ ಪ್ರಾಣಿ, ಹಾವು, ವಿಷ, ನೀರು, ಕಾಡ್ಲಿಚ್ಚು, ಶಸ್ತ್ರಾಷ್ಟಿ, ಕೋಲು, ಕೆಲ್ಲು, ಉಗುರುಳ್ಳ ಪ್ರಾಣಿ, ಕೋಡುಳ್ಳ ಪ್ರಾಣಿಗಳು, ಕುದುರೆಗಳು ಇವುಗಳಿಂದ ಸತ್ತವರಿಗೆ, ಕುಷ್ಟ - ಅಪಸ್ತಾರ, ಲೂತಿ, ಭಗಂಥರ, ಜಲೋದರ, ಗಂಡಮಾಲೆ, ಕಾಮಾಲೆ, ಕ್ಷಯ ರೋಗಗಳಿಂದ ಸತ್ತವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಬ್ರಹ್ಮಸ್ವಾಹಾರಿಷೋ ಯೇ ಚ ಸುರಾಪಾ: ಸ್ವಾಂಹಾರಿಣಃ |

ಗುರುದಾರರತಾ ಮೂರ್ಧಾ: ಪರದಾರರತಾಶ್ಚ ಯೇ |

ತೇಣಾಮುಧರಣಾಧಾಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ || 12 ||

ಬಾಹ್ಯಾಂತರ ಸ್ವೇತನ್ನು ಅಪಹರಿಸಿದವರು, ಕಳ್ಳು ಕುಡಿದವರು, ಜಿನ್ನ ಕಂದ್ವವರು, ಗುರುಪತ್ನಿ ಸಂಸಗ್ರಹ ಮಾಡಿದವರು, ಪರಸ್ತಿ ಸಂಸಗ್ರಹ ಮಾಡಿದ ಮೂರಧರು ಇವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಗೋಬಾಹ್ಯಾಂತರಧೋಪೇತಾ ಯೇ ಚಾನ್ಯೇಂಪ್ರಾತತಾಯಿನಃ |

ಅಗಮ್ಯಾಗಮನೇಯಕ್ತಾ ದ್ಯೂತಾಸಕ್ತಾ ನರಾಶ್ಚ ಯೇ |

ತೇಣಾಮುಧರಣಾಧಾಯ ಇಮಂ ಹಿಂಡಂ ದದಾಮ್ಯಹರ್ಮ || 13 ||

ಗೋ - ಬಾಹ್ಯಣರನ್ನ ಹತ್ಯೆ ಮಾಡಿದವರು, ಕಟುಕ ಸ್ವಭಾವದವರು, ಸಂಸರ್ಗಕ್ಕೆ
ಅಯೋಗ್ಯಾದ ಸ್ತೀ ಸಂಸರ್ಗ ಮಾಡಿದದವರು, ಜೂಜಾಡಿದವರು ಮೊದಲಾದ
ಇವರುಗಳಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಯೇ ಕೇಚಿತ್ತೀತರೂಪೇಣ ವರ್ತಣತೇ ದಿತರೋ ಮಮ |
ತೇಷಾಮುದ್ಧರಣಾಧಾಯ ಇಮಂ ಹಿಂಡಂ ದರಾಮ್ಯಹಮ್ || 14 ||

ಪ್ರೇತರಾದವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಆ ಬಾಹ್ಯಣೋ ಹಿತ್ಯ ವಂಶ ಜಾತಾ ಮಾತುಸ್ತಫಾ ವಂಶಭವಾ ಮದಿಯಾ: |
ವಂಶದ್ವಯೇಸ್ಮಿನ್ ಮಮ ದಾಸಭೂತಾ ಬೃತ್ಯಾಸ್ತಧ್ಯವಾಶ್ರಿತಸೇವಕಾಶ್ಚ |
ಮಿತ್ರಾಣಿ ಸಖ್ಯಃ ಪರವಶ್ಚ ವೃಷ್ಠಾ ದೃಷ್ಣಾಶ್ಚ ಸ್ವಾಷಾಶ್ಚ ಕೃತೋಪಕಾರಾಃ |
ಜನ್ಮಾಂತರೇ ಯೇ ಮಮ ಸಂಗತಾಶ್ಚ ತೇಭ್ಯಃ ಸ್ವಧಾ ಹಿಂಡಂ ದದಾಮಿ || 15 ||

ಬೃಹ್ತಃ ಪಯ್ಯಂತ ಹಿತ್ಯ ವಂಶದಲ್ಲಿದ್ದವರಿಗೆ, ಹಾಗೆಯೇ ತಾಯಿಯ ಕುಲದವರಿಗೆ, ಮಾತಾ
ಹಿತ್ಯ ವಂಶದಲ್ಲಿ ದಾಸರು, ಸಂಬಳಕ್ಷಿದವರು, ಆಶ್ರಯಿಸಿಕೊಂಡಿದ್ದವರು, ಸೇವಕರು,
ಗೆಳೆಯರು, ಪಶುಗಳು, ವೃಷ್ಠಿಗಳು, ನೋಡಲ್ಪಟ್ಟವರು, ಮುತ್ತಲ್ಪಟ್ಟವರು, ಉಪಕಾರ
ಮಾಡಿದವರು, ಜನ್ಮಾಂತರದಲ್ಲಿ ನನ್ನೊಡನೆ ಇದ್ದವರಿಗೆ ಈ ಹಿಂಡವನ್ನು ಕೊಡುತ್ತೇನೆ.

ಹಿತ್ಯ ವಂಶೇ ಮೃತಾ ಯೇ ಚ ಮಾತ್ಯವಂಶೇ ತಥ್ಯೈವ ಚ |
ಗುರು ಶ್ವಶುರ ಬಂಧೂನಾಂ ಯೇ ಚಾನ್ಯೇ ಬಾಂಧವಾ: ಸ್ಮಾತಾಃ |
ಯೇ ಮೇ ಕುಲೇ ಲುಪ್ತಪಿಂಡಾಃ ಪ್ರತ್ರದಾರ ವಿವರ್ಚಿತಾಃ |
ಕ್ರಿಯಾಲೋಪಗತಾಶ್ಚವ ಜಾತ್ಯಂಧಾಃ ಪಂಗಾವಸ್ತಫಾ |

ವಿರೂಪಾ ಆಮಗ್ಭಾರಶ್ಚ ಭೂತಾಳ್ಳಾತಾಃ ಕುಲೇ ಮಮ |

ತೇ ಸರ್ವೇ ತೃಥಿಮಾಯಾಂತು ಹಿಂಡದಾನೇನ ಸರ್ವದಾ || 16 ||

ತಂದ - ತಾಯಿ - ಬಂಧು ವಂಶದಲ್ಲಿ ಮೃತರಾಗಿ ತನ್ನ ವಂಶದಲ್ಲಿ ಪತ್ತಿ, ಪುತ್ರರು ಇಲ್ಲದೆ ಹಿಂಡವಿಲ್ಲದವರು, ಸಂಧ್ಯಾವಂದನಾದಿ ಕ್ರಿಯೆ ಇಲ್ಲದವರು, ಕುರುಡರು, ಕುಂಟರು, ವಿಕಾರ ರೂಪದವರು, ಗಭ್ರದಲ್ಲೀ ಮೃತರಾದವರು, ತಿಳಿಯಲ್ಪಟ್ಟವರಾಗಲಿ, ತಿಳಿಯಲ್ಪಡದವರಾಗಲಿ ಸರ್ವರೂ ಸರ್ವದಾ ಈ ಹಿಂಡದಾನದಿಂದ ತೃಪ್ತರಾಗಲಿ!!

ನಾನಾ ವಿಧೇಯ ಪಾಠೇಯ ರತಾ ನಿತ್ಯಂ ಮದೋಧ್ಧತಾಃ |

ತೇಷಾಂ ಹಿಂಡೋ ಮಯಾ ದತ್ತೋ ಹೃದ್ದಯ್ಯ ಉಪತಿಷ್ಠತಾಮ್ || 17 ||

ಅನೇಕ ತರದ ವಾಪಗಳನ್ನು ಮಾಡುತ್ತಾ ಮದಭರಿತರಾಗಿಧ್ವರಿಗೆ ಈ ಹಿಂಡವು ಅಕ್ಷಯ ತೃಪ್ತಿಯನ್ನಂತು ಮಾಡಲಿ!

ಉತ್ಸನ್ನ ಕುಲ ವಂಶ್ಯಾನಾಂ ಯೇಷಾಂ ದಾತಾ ಕುಲೇ ನಹಿ |

ಧರ್ಮಹಿಂಡೋ ಮಯಾ ದತ್ತೋ ಹೃದ್ದಯ್ಯ ಉಪತಿಷ್ಠತಾಮ್ || 18 ||

ವಂಶವೂ, ವಂಶದವರೂ ನಷ್ಟವಾಗಿ ಹಿಂಡ ಕೊಡತಕ್ಕವರು ಇಲ್ಲದವರಿಗೆ ಈ ಧರ್ಮಹಿಂಡವು ಕೊಡಲ್ಪಟ್ಟಿದೆ. ಆದುದರಿಂದ ಅವರಿಗೆ ಅಕ್ಷಯ ತೃಪ್ತಿಯಾಗಲಿ!!



" ಧರ್ಮ ಪಿಂಡಾಃ - ಪಿತರ್ ಷೌರ್ಣೀ "

ಅಜ್ಞಾತದಂತಾ ಯೇ ಕೇವಿದ್ಯೇ ಚ ಗರ್ಭ್ಯ ಪ್ರಪ್ರೀಡಿತಾಃ |
ತೇವಾಮುಢರಣಾಧಾರ್ಯ ಇಮಂ ಪಿಂಡಂ ದದಾಮ್ಯಪಾಮ್ ||1||

హల్లు హట్టుదిరవాగలే గర్భదల్లియే మృతరాదవరిగె ఈ పిండవను కొడుత్తేనె.

అగ్నిదగ్ధాశ్చ యే కేచిన్నామగోత్ర వివర్జితః |
స్వగోత్రే పరగోత్రే చ తేభ్యః పిండం దదామ్యహమ్ || 2 ||

స్వ పర వంశదల్లి అగ్నియల్లి బిధు సత్త నామ గోత్రవరియదవరిగె ఈ పిండవను కొడుత్తేనె.

ఉద్ఘంధనమృతా యే చ విష శస్త్ర హతాశ్చ యే |
ఆత్మపఘూతినో యే చ తేభ్యః పిండం దదామ్యహమ్ || 3 ||

నేణు హకీకొండు, విషదింద, శత్రదింద ఆత్మఘూత మాడికొండవరిగె ఈ పిండవను కొడుత్తేనె.

జాత్యాంతర సహస్రేషు భ్రమంతి స్వేన కర్మణా |
మనుష్యం దుర్భభం యేషా తేభ్యః పిండం దదామ్యహమ్ || 4 ||

కర్మనుసార సహస్రారు జాతిగళల్లి హట్టి తిరుగి మనుష్య జాతి
దుర్భభవాదవరిగె ఈ పిండవను కొడుత్తేనె.

రౌరవే చాంధతామినే కాలసూత్రే చ యే గతః |
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 5 ||

రౌరవ, అంధ తామిన్, కాలసూత్ర నరకదల్లి బిధువరిగె ఈ పిండవను కొడుత్తేనె.

అసంఖ్యయతనాసంష్ఠా: యే నీతా యమశాసనై: |
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 6 ||

శ్రీ యమధర్మరాజర అప్పణెయింద ఒయ్యలుట్టు లెక్కవిల్లద నరకగళల్లి
బిధువరిగె ఈ పిండవను కొడుత్తేనె.

దివ్యంతరిక్షభూయిష్ఠా: పితరో బాంధవాదయః |
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 7 ||

స్వర్ - ఆకాశ - భూమిగళల్లి ఇద్దవరిగె ఈ పిండవను కొదుత్తేనె.

అనేకయతానసంషో: ప్రేతలోకే భయం గతః: |
తేషాముద్రరణాయ ఇమం పిండం దదామ్యహమ్ || 8 ||

యమ లోకదల్లి అనేక నరకగళల్లి భయదల్లిద్దవరిగె ఈ పిండవను కొదుత్తేనె.

తిర్యగోనిగతా యే చ వృక్ష యొనిగతాశ్చ యే |
తేషాముద్రరణాయ ఇమం పిండం దదామ్యహమ్ || 9 ||

పశు మత్తు వృక్ష జాతియల్లి హంటిదవరిగె ఈ పిండవను కొదుత్తేనె.

అసిపత్రవనే ఘోరే కుంభీపాకే చ యే గతః: |
తేషాముద్రరణాయ ఇమం పిండం దదామ్యహమ్ || 10 ||

అసిపత్రవన మత్తు కుంభీపాకదల్లి బిద్ధవరిగె ఈ పిండవను కొదుత్తేనె.

విద్యుద్యిర్ఘంజ్ఞిభిస్సుర్ప్రీపవారిదవాగ్నిభి: |
శస్త్రాస్తదండ పాపాణైర్పుభిభి: శృంగిభిర్ఘయై: |
కుషాపాస్మిరలూతాభిర్పగందరలోదరై: |
గండమాలాపాండురోగై: క్షయవ్యాధిహతాశ్చ యే |
తేషాముద్రరణాయ ఇమం పిండం దదామ్యహమ్ || 11 ||

మించు, హంది మొదలాద దాడెయ ప్రాణి, హోవు, విష, నీరు, కాఢిచ్చు, శస్త్రాస్త,
కోలు, కల్లు, ఉగురుళ్ళ ప్రాణి, కొదుళ్ళ ప్రాణిగళు, కుదురెగళు ఇవుగళింద
సత్తవరిగె, కుష్మ - అపస్మార, లూతి, భగంధర, జలోదర, గండమాలె, కామాలె,
క్షయ రోగగళింద సత్తవరిగె ఈ పిండవను కొదుత్తేనె.

బ్రహ్మస్వహారిణో యే చ సురాపా: స్వర్ణహారిణః |
గురుదారరతా మూఢా: పరదారరతాశ్చ యే |
తేషాముద్రరణాయ ఇమం పిండం దదామ్యహమ్ || 12 ||

బ్రాహ్మణర స్వత్తను అపహరిసిదవరు, కళ్ళ కుడిదవరు, చిన్న కథిదవరు,
గురుపత్ని సంసర్ల మాడిదవరు, పరిస్తే సంసర్ల మాడిద మూడరు ఇవరిగె ఈ
పిండవను కొడుత్తేనె.

గోబ్రాహ్మణవధీపేతా యే చాన్యేప్యాతతాయినః |
అగమ్యగమనేయుక్తా ద్యుతాసక్తా నరాశ్చ యే |
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 13 ||

గో - బ్రాహ్మణరను హత్యే మాడిదవరు, కటుక స్వభావదవరు, సంసర్కె
అయోగ్యాద స్తే సంసర్ల మాడిదదవరు, జూజాడిదవరు మొదలాద
ఇవరుగళిగె ఈ పిండవను కొడుత్తేనె.

యే కేచిత్రైతరూపేణ వర్తంతే పితరో మమ |
తేషాముద్ధరణార్థాయ ఇమం పిండం దదామ్యహమ్ || 14 ||

ప్రేతరాదవరిగె ఈ పిండవను కొడుత్తేనె.

ఆ బ్రాహ్మణో పితృ వంశ జాతా మాతుస్తథా వంశభవా మదీయః |
వంశద్వయేస్తిన్ మమ దాసభూతా భృత్యాస్తథైవాశ్రితసేవకాశ్చ |
మిత్రాణి సఖ్యః పశవశ్చ వృక్ష దృష్టాశ్చ సృష్టాశ్చ కృతోపకారాః |
జన్మాంతరే యే మమ సంగతాశ్చ తేభ్యః స్వదా పిండం దదామి || 15 ||

బ్రహ్మ పర్యంత పితృ వంశదల్చిద్ధవరిగె, హగయే తాయియ కులదవరిగె, మాతా
పితృ వంశదల్చి దాసరు, సంబళక్కిదవరు, ఆశ్రయిసికొండిద్ధవరు, సేవకరు,
గెళ్ళయరు, పశుగళు, వృక్షగళు, నోదలపుట్టవరు, ముత్తలపుట్టవరు, ఉపకార
మాడిదవరు, జన్మాంతరదల్చి నన్నొడనె ఇధవరిగె ఈ పిండవను కొడుత్తేనె.

పితృ వంశే మృతా యే చ మాతృవంశే తత్త్వావ చ |
గురు శ్వయుర బంధునాం యే చాన్యే బాంధవాః స్మృతాః |
యే మే కులే లుష్టపిండాః పుత్రదార వివర్జితాః |
క్రియాలోపగతాశ్చైవ జాత్యంధాః పంగావస్తథా |
విరూపా ఆమగరాపుశ్చ డ్యుతాడ్యుతాః కులే మమ |
తే సర్వే తృప్తిమయంతు పిండదానేన సర్వదా || 16 ||

తందె - తాయి - బంధు వంశరల్చి మృతరాగి తన్న వంశరల్చి పత్రి, పుత్రరు ఇల్లడె పీండవిల్లదవరు, సంధ్యావందనాది క్రియె ఇల్లదవరు, కురుడరు, కుంటరు, వికార రూపదవరు, గర్జదల్లే మృతరాదవరు, తిళియల్పణ్టవరాగలి, తిళియల్పణ్టదవరాగలి సర్వరూ సర్వదా ఈ పీండదానదింద తృప్తరాగలి!!

నానా విధేషు పాశేషు రత్నా నిత్యం మదోర్ధతాః |
తేషాం పీండో మయా దత్తో హ్యక్షయ్య ఉపతిష్ఠతామ్ || 17 ||

అనేక తరద పాపగళన్న మాడుత్తా మదభరితరాగిర్థవరిగె ఈ పీండవ అక్షయ తృప్తియన్నంటు మాడలి!

ఉత్సన్న కుల వంశ్యానాం యేషాం దాతా కులే న హీ |
ధర్మపీండో మయా దత్తో హ్యక్షయ్య ఉపతిష్ఠతామ్ || 18 ||

వంశవ్రా, వంశదవరూ నష్టవాగి పీండ కొడతక్కవరు ఇల్లదవరిగె ఈ ధర్మపీండవ కొడల్పణీద. ఆదుదరింద అవరిగె అక్షయ తృప్తియగలి!!

" ధర్మ పిండా: - పితృ షాడశీ "

అజాతదంతా యే కెచియే చ గర్భ ప్రపీడితా: |
తేషాముద్ధరణార్థయి ఇమం పిండం దదామ్యహమ् || 1 ||

అగ్నిదగ్ధాశ్చ యే కెచిన్నామగోత్ర వివర్జితా: |
స్వగోత్రే పరగోత్రే చ తెభ్య: పిండం దదామ్యహమ् || 2 ||

ఉదుంధనమृతా యే చ విష శస్త్ర హతాశ్చ యే |
ఆత్మాపఘాతినో యే చ తెభ్య: పిండం దదామ్యహమ् || 3 ||

జాత్యాంతర సహస్రేషు భ్రమంతి స్వేన కర్మణా |
మనుష్యాం దుర్లభం యేషా తెభ్య: పిండం దదామ్యహమ् || 4 ||
రైరవే చాంధతామిసే కాలసూత్రే చ యే గతా: |
తేషాముద్ధరణార్థయి ఇమం పిండం దదామ్యహమ् || 5 ||

असंख्यातनासंस्थाः ये नीता यमशासनैः ।
तेषामुद्धरणार्थय इमं पिंडं ददाम्यहम् ॥ 6 ॥

दिव्यंतरिक्षभूयिष्ठाः पितरो बांधवादयः ।
तेषामुद्धरणार्थय इमं पिंडं ददाम्यहम् ॥ 7 ॥

अनेकयतानसंस्थाः प्रेतलोके भयं गताः ।
तेषामुद्धरणार्थय इमं पिंडं ददाम्यहम् ॥ 8 ॥

तिर्यग्योनिगता ये च वृक्ष योनिगताश्च ये ।
तेषामुद्धरणार्थय इमं पिंडं ददाम्यहम् ॥ 9 ॥

असिपत्रवने घोरे कुंभीपाके च ये गताः ।
तेषामुद्धरणार्थय इमं पिंडं ददाम्यहम् ॥ 10 ॥

विद्युन्द्विद०ष्टिभिस्सर्विषवारिदवाग्निभिः ।
शस्त्रास्त्रदंड पाषाणैर्नखिभिः शृंगिभिर्हयैः ।
कुष्ठापास्मरलूताभिर्भगंदरलोदरैः ।
गंडमालापांडुरोगैः क्षयव्याधिहताश्च ये ।
तेषामुद्धरणार्थय इमं पिंडं ददाम्यहम् ॥ 11 ॥

ब्रह्मस्वहारिणो ये च सुरापाः स्वर्णहारिणः ।
गुरुदाररता मूढाः परदाररताश्च ये ।
तेषामुद्धरणार्थय इमं पिंडं ददाम्यहम् ॥ 12 ॥

गोब्राह्मणवधोपेता ये चान्येऽप्याततायिनः ।

अगम्यागमनेयुक्ता दयूतासक्ता नराश्व ये ।
तेषामुद्धरणार्थ्यि इमं पिंडं ददाम्यहम् ॥ 13 ॥

ये केचित्प्रेतरूपेण वर्त०ते पितरो मम ।
तेषामुद्धरणार्थ्यि इमं पिंडं ददाम्यहम् ॥ 14 ॥

आ ब्राह्मणो पितृ वंश जाता मातुस्तथा वंशभवा मदीयाः ।
वंशद्वयेऽस्मिन् मम दासभूता भृत्यास्तथैवाऽश्रितसेवकाश्व ।
मित्राणि सख्यः पशवश्व वृक्षा दृष्टश्व स्पृष्टश्व कृतोपकाराः ।
जन्मांतरे ये मम संगताश्व तेभ्यः स्वधा पिंडं ददामि ॥ 15 ॥

पितृ वंशे मृता ये च मातृवंशे तथैव च ।
गुरु श्वशुर बंधूना० ये चान्ये बांधवाः स्मृताः ।
ये मे कुले लुप्तपिंडाः पुत्रदार विवर्जिताः ।
क्रियालोपगताश्वैव जात्य०धाः पंगावस्तथा ।
विरूपा आमगर्भश्व ज्ञाताज्ञाताः कुले मम ।
ते सर्वे तृप्तिमायांतु पिंडदानेन सर्वदा ॥ 16 ॥

नाना विधेषु पापेषु रता नित्यं मदोद्धताः ।
तेषा० पिंडो मया दत्तो ह्यक्षय्य उपतिष्ठताम् ॥ 17 ॥

उत्सन्न कुल वंशयाना० येषा० दाता कुले न हि ।
धर्मपिंडो मया दत्तो ह्यक्षय्य उपतिष्ठताम् ॥ 18 ॥

" dharma pimḍā: - pitṛ ṣoḍaśī "

ajātadamta ye kecidye ca garbhe prapīditāḥ ।
teṣāmuddharanārthaḥ imāṁ pimḍam dadāmyaham ||1||
agnidagdhāśca ye kecinnāmagotra vivarjitāḥ ।
svagotre paragotre ca tebhya: pimḍam dadāmyaham || 2 ||

udbaṁdhanamṛtā ye ca viṣa śastra hatāśca ye |
ātmopaghātino ye ca tebhya: pimḍam dadāmyaham || 3 ||

jātyā0tara sahasreṣu bhramam̄ti svena karmaṇā |
manuṣyā0 durlabham yeṣā tebhya: pimḍam dadāmyaham || 4 ||

raurave cāṁdhatāmisre kālasūtre ca ye gatāḥ |
teṣāmuddharanārthāya imam̄ pimḍam dadāmyaham || 5 ||

asam̄khyayātānāsaṁsthā: ye nītā yamaśāsanai: |
teṣāmuddharanārthāya imam̄ pimḍam dadāmyaham || 6 ||

divyam̄tarikṣabhuṭyistiḥā: pitaro bāṁdhavādayaḥ |
teṣāmuddharanārthāya imam̄ pimḍam dadāmyaham || 7 ||

anekayatānasam̄sthā: pretaloke bhayam gatāḥ |
teṣāmuddharanārthāya imam̄ pimḍam dadāmyaham || 8 ||

tiryagyonigatā ye ca vṛkṣa yonigatāśca ye |
teṣāmuddharanārthāya imam̄ pimḍam dadāmyaham || 9 ||

asipatravane ghore kumbhīpāke ca ye gatāḥ |
teṣāmuddharanārthāya imam̄ pimḍam dadāmyaham || 10 ||

vidyudbhirda 0ṣṭribhissarpairviṣavāridavāgnibhi: |
śastrāstradamda pāṣāṇairnakhibhi: śṛṅgibhirhayai: |
kuṣṭhāpāsmaralūtābhirbhagamdaralodarai: |
gamḍamālāpāmḍurogai: kṣayavyādhihatāśca ye |
teṣāmuddharanārthāya imam pimḍam dadāmyaham || 11 ||

brahmaśvahāriṇo ye ca surāpā: svarṇahāriṇah |
gurudāraratā mūḍhā: paradāraratāśca ye |
teṣāmuddharanārthāya imam pimḍam dadāmyaham || 12 ||

gobrāhmaṇavadvadhopetā ye cānyespyātatāyinah |
agamyāgamaneyuktā dyūtāsaktā narāśca ye |
teṣāmuddharanārthāya imam pimḍam dadāmyaham || 13 ||

ye kecītpretarūpeṇa varta0te pitaro mama |
teṣāmuddharanārthāya imam pimḍam dadāmyaham || 14 ||

ā brāhmaṇo pitṛ vamśa jātā mātustathā vamśabhavā madīyā: |
vamśadvayessmin mama dāsabhūtā
bhṛtyāstathaivāssritasevakāśca |
mitrāṇi sakhyā: paśavaśca vṛkṣā dṛṣṭāśca sprṣṭāśca kṛtopakārāḥ |
janmāṁtare ye mama samgatāśca tebhya: svadhā pimḍam
dadāmi || 15 ||

pitṛ vamśe mṛtā ye ca mātrvamśe tathaiva ca |

guru śvaśura bāmdhūnā० ye cānye bāmdhavāः smṛtāḥ |
ye me kule luptapīmḍāः putradāra vivarjitāः |
kriyālopagatāścaiva jātyā०dhāः pāṃgāvastathā |
virūpā āmagarbhāśca jñātājñātāः kule mama |
te sarve tṛptimāyāṁtu pīmḍadānena sarvadā || 16 ||

nānā vidheṣu pāpeṣu ratā nityam̄ madoddhatāḥ |
teṣā० pīmḍo mayā datto hyakṣayya upatiṣṭhatām || 17 ||

utsanna kula vāṃśyānā० yeṣā० dātā kule na hi |
dharmapīmḍo mayā datto hyakṣayya upatiṣṭhatām || 18 ||

What is Gaya Sraaddha (significance, glory, merits, Gaya kshethra mahatmya, holy places @ Gaya, TheerthaVidhi @ Gaya) & many other holy places like Mathru Gaya (Siddhpur), KaAsi, Prayaga, Namisharanya, Dwaraka, Somnath, etc. you may like to read from a related eBook titled **Theetha Yaathra – A Pilgrimage (Part-1)** from my desk @

<https://archive.org/details/theertha-yaathra-a-pilgrimage-e-book>

<https://drive.google.com/file/d/1qhK3IEkLFFBTIV5zW7aXsq6Pq4O1uDl4/view?usp=sharing>

ದಿತ್ಯಗಣ ಸಂಧಿ

(ಶ್ರೀಜಗನ್ನಾಧಿದಾಸಾಯಂ ವಿರಚಿತ ಹರಿಕಥಾಮೃತಸಾರ)

ಹರಿಕಥಾಮೃತಸಾರ ಗುರುಗಳ ಕರುಣಾಂದಾಪನಿತು ಕೇಳುವೆ/
ಪರಮ ಭಗವದ್ವರ್ತಕ್ತರು ಇದನಾದರದಿ ಕೇಳುವುದು||

ಕೃತಿರಮಣ ಪ್ರದ್ಯುಮ್ಮ ವಸುದೇವತೆಗಳು ಅಹಂಕಾರ ತ್ಯಂದೊಳು
 ಚತುರವಿಂಶತಿ ರೂಪದಿಂದಲಿ ಭೋಜ್ಯನೆನಿಸುವನು
 ಹುತವಹಾಕ್ಷ ಅಂತರ್ಗತ ಜಯಾಪತಿಯು ತಾನೇ ಮೂರಧಿಕ ಶ್ರಿಂಶತಿ ಸುರೂಪದಿ
 ಭೋತ್ಸು ಎನಿಸುವ ಭೋತ್ಸುಗಳೊಳಿದ್ದು||1||

ಆರಧಿಕ ಮೂರತ್ತು ರೂಪದಿ ವಾರಿಜಾಪ್ತನೊಳು ಇರುತ್ತಿಹನು
 ಮಾಯಾರಮಣ ಶ್ರೀ ವಾಸುದೇವನು ಕಾಲನಾಮದಲ್ಲಿ
 ಮೂರುವಿಧ ಹಿತೃಗಳೊಳು ವಸು ಶ್ರಿಪುರಾರಿ ಆದಿತ್ಯಗ ಅನಿರುದ್ಧನು
 ತೋರಿಕೊಳ್ಳದೆ ಕರ್ತೃ ಕರ್ಮ ಶ್ರಿಯನು ಎನಿಸಿಕೊಂಬ||2||

ಸ್ವವಶ ನಾರಾಯಣನು ತಾ ಷಟ್ಪವತಿ ನಾಮದಿ ಕರೆಸುತ್ತಲೀ
 ವಸು ಶಿವ ದಿವಾಕರ ಕರ್ತೃ ಕರ್ಮ ಶ್ರಿಯಗಳೊಳಗಿದ್ದು
 ನವನವಿಲ್ಲದೆ ನಿತ್ಯದಲ್ಲಿ ತನ್ನವರು ಮಾಡುವ ಸೇವ ಕೃಕೊಂಡು
 ಅವರ ಹಿತೃಗಳಿಗಿಂತ ಅನಂತಾನಂತ ಸುಖಗಳನು||3||

ತಂತು ಷಟ್ಪದಂದದಲ್ಲಿ ಲಕ್ಷ್ಮೀಕಾಂತ ಷಂಭಾತ್ತಕನು ಎನಿಸಿ
 ವಸು ಕಂತು ಹರ ರವಿ ಕರ್ತೃಗಳೊಳಿದ್ದು
 ಅನವರತ ತನ್ನ ಬೆಂತಿಸುತ ಸಂತರನು ಗುರು ಮಧ್ಬಾಂತರಾತ್ಮಕ ಸಂತ್ಯಾಸುವನು
 ಸಂತತ ಅವೀಳಾಧರಗಳ ಹಾಲಿಸಿ ಇಹ ಪರಂಗಳಲಿ||4||

ತಂದ ತಾಯ್ಯಳ ಶ್ರೀತಿಗೋಣುಗ ನಿಂದ್ಯ ಕರ್ಮವ ತೋರೆದು
 ವಿಹಿತಗಳು ಒಂದು ಮೀರದೆ ಸಾಂಗ ಕರ್ಮಗಳನು ಆಚರಿಸುವವರು
 ವಂದನೀಯರಾಗಿ ಇಂದ್ರಾಜಿಗ ದ್ಯುನಂದಿನದಿ ದ್ಯುಶಿಕ ದ್ಯುಹಿಕ ಸುಖದಿಂದ ಬಾಳ್ಳರು
 ಬಹು ದಿವಸದಲ್ಲಿ ಶೀತೀಯುತರಾಗಿ||5||

ಅಂಶಿ ಅಂಶ ಅಂತರ್ಗತತ್ತಯ ಹಂಸವಾಹನ ಮುಖ್ಯ ದಿವಿಜರ ಅಸಂಶಯದಿ ತಿಳಿದು
ಅಂತರಾತ್ಮಕ ಶ್ರೀ ಜನಾರ್ಥನನ ಸಂಸ್ಕರಣೆ ಪೂರ್ವಕದಿ
ಷಡಾಧಿಕ ಶ್ರೀಂಶತಿತ್ಯಯ ರೂಪವರಿತು
ವಿಧಾಂಸಗನ ಪೂಜಿಸುವರು ಅವರೇ ಕೃತಾರ್ಥರು ಎನಿಸುವರು||6||

ಮೂರುವರೆ ಸಾವಿರದ ಮೇಲೆ ಅರೆ ನೂರ್ತ್ವದು ರೂಪದಿ ಜನಾರ್ಥನ
ಸೂರಿಗಳು ಮಾಡುವ ಸಮಾರಾಥನೆಗೆ ವಿಷ್ಣುಗಳು ಬಾರದಂತೆ
ಬಹುಪ್ರಕಾರ ಖರಾರಿ ಕಾಷಾಡುವನು ಸರ್ವ ಶರೀರಗಳೊಳ್ಳಿದ್ದು
ಅವರವರ ಪೇಸರಿಂದ ಕರೆಸುತ್ತೆ||7||

ಜಯ ಜಯ ಜಯಾಕಾಂತ ದತ್ತಾತ್ರಯ ಕಹಿಲ ಮಹಿದಾಸ ಭಕ್ತಪ್ರಿಯ
ಪುರಾತನ ಪುರುಷ ಪೂಣ್ಯಾನಂದ ಮಾನಫನ
ಹಯವದನ ಹರಿ ಹಂಸ ಲೋಕತ್ಯಯ ವಿಲಕ್ಷಣ
ನಿವಿಳ ಜಗದಾಶ್ಯಯ ನಿರಾಮಯ ದಯದಿ ಸಂತ್ಕುಸೆಂದು ಘಾಧಿಸುವನು||8||

ಷಟ್ಪಾವತಿಯೆಂಬ ಅಕ್ಷರ ಈಡ್ಯನು ಷಟ್ಪಾವತಿ ನಾಮದಲ್ಲಿ ಕರೆಸುತ್ತ
ತನ್ನವರು ಸದ್ಭೂತಿ ಪೂರ್ವಕದಿಂದ ಮಾಡುತ್ತಿಹ ಪುಣ್ಯ ಕರ್ಮವ ಸ್ವೀಕರಿಸಿ
ತಾರುಣ್ಯ ನಾಗರ ಸಲಹುವನು
ಬ್ರಹ್ಮಣ್ಯದೇವ ಭವಾಭಿಪೋತ ಬಹು ಪ್ರಕಾರದಲ್ಲಿ||9||

ದೇಹಗಳ ಕೊಡುವವನು ಅವರವರ ಅಹರಗಳ ಕೊಡದಿಹನೆ
ಸುಮನಸ ಮಹಿತ ಮಂಗಳ ಚರಿತ ಸದ್ಗುಣ ಭರಿತನು
ಅನವರತ ಅಹಿತ ದಾರತ್ತಿಕ ಸುಖಪ್ರದ ವಹಿಸಿ ಬೆನ್ನೀಲಿ ಬೆಂಡುವ
ಅಮೃತವ ದೃಹಿಣ ಮೋದಲಾದವರಿಗೆ ಉಣಿಸಿದ ಮುರಿದ ನಹಿತರನ||10||

ದೃಹಿಣ ಮೊದಲಾದ ಅಮರರಿಗೆ ಸನ್ಯಹಿತ ಮಾಯಾರಮಣ
ತಾನೇ ಸ್ವಹನನೀಸಿ ಸಂತೃಪ್ತಿಪಡಿಸುವ ಸರ್ವಕಾಲದಲ್ಲಿ
ಪ್ರಹಿತ ಸಂಕರುಷಣನು ಹಿತೃಗಳಿಗೆ ಅಹರನನೀಪ ಸ್ವಧಾಖ್ಯರೂಪದಿ
ಮಹಿಜ ಫಲ ತೃಣ ಪೇಸರಿನಲ್ಲಿ ಪ್ರದ್ಯುಮ್ಮ ಅನಿರುದ್ಧ||11||

ಅನ್ನನನೀಸುವ ನೃಪಶುಗಳಿಗೆ ಹಿರಣ್ಯ ಗಭಾರಂಡದೊಳು
ಸಂತತ ತನ್ನನ ಈಪರಿಯಿಂದ ಉಪಾಸನೆಗ್ಯಾವ ಭಕ್ತರನ ಬನ್ನಬಡಿಸದೆ
ಭವ ಸಮುದ್ರ ಮಹ ಉನ್ನತಿಯ ದಾಟಿಸಿ
ಚತುರ್ವಿಧ ಅನ್ನಮಯನು ಆತ್ಮ ಪ್ರದರ್ಶನ ಸುಖವನೀವ ಹರಿ||12||

ಮನವಚನ ಕಾಯಗಳ ದೇಶಯಿಂದ ಅನುದಿನದಿ ಬಿಡದೆ ಆಚರಿಸುತ್ತಿವ್ವ
ಅನುಚಿತೋಚಿತ ಕರ್ಮಗಳ ಸದ್ಧೃತಿ ಪೂರ್ವಕದಿ ಅನಿಳ ದೇವನೊಳಿವ್ವ
ನಾರಾಯಣಗೆ ಇದು ಅನ್ನವೆಂದು ಕೃಷ್ಣಾರ್ಥಿವನುತ್ತ ಕೊಡು
ಸ್ವೀಕರಿಸಿ ಸಂತೃಪ್ತ ಕರುಣಾಳು||13||

ಎಳು ವಿಧ ಅನ್ನ ಪ್ರಕರಣವ ಕೇಳಿ ಕೋವಿದರ ಆಸ್ಯದಿಂದಲೆ
ಆಲಸವ ಮಾಡದಲೆ ಅನಿರುದ್ಧಾದಿ ರೂಪಗಳ
ಕಾಲಕಾಲದಿ ನೆನೆದು ಪೂಜಿಸು ಸ್ವಾಲ ಮತ್ತಿಗಳಿಗೆ ಇದನು ಪೇಳದೆ
ಶ್ರೀ ಲಕುಮಿ ವಲ್ಲಭನೆ ಅನ್ನಾದನ್ನಾದನು||14||

ಎಂದರಿದು ಸಂಪೂರ್ಣಗಳ ದ್ಯುನಂದಿನದಿ ಮರೆಯದೆ
ಸದಾ ಗೋವಿಂದಗೆ ಅರ್ಪಿಸು ನಿಭಯದಿ ಮಹಾಯಜ್ಞವು ಇದೆಂದು
ಇಂದಿರೇಶನು ಸ್ವೀಕರಿಸಿ ದಯದಿಂದ ಬೇಡಿಸಿಕೊಳ್ಳದೆ
ತವಕದಿ ತಂದು ಕೊಡುವನು ಪರಮ ಮಂಗಳ ತನ್ನ ದಾಸರಿಗೆ||15||

ಸೂಜಿ ಕರದಲ್ಲಿ ಹಿಡಿದು ಸಮರವ ನಾ ಜಯಿಸುವೆನು ಎಂಬ ನರನಂತೆ
ಈ ಜಗತ್ತಿನೊಳು ಉಳ್ಳ ಅಳ್ಳಾನಿಗಳು ನಿತ್ಯದಲಿ
ಶ್ರೀ ಜಗತ್ತತಿ ಚರಣ ಯುಗಳ ಸರೋಜ ಭಕ್ತಿ ಜ್ಞಾನ ಪೂರ್ವಕ ಪೂಜಿಸದೆ
ಧರ್ಮಾರ್ಥ ಕಾಮವ ಬಯಸಿ ಬಳಬರು||16||

ಶರ್ಕಣ ಭಂಜನ ಸರ್ಕಲ ಜೀವರ ನಿಕಟಗನು ತಾನಾಗಿ
ಯೋಕರೆ ಪ್ರಕಟನಾಗದೆ ಸರ್ಕಲ ಕರ್ಮವ ಮಾಡಿ ಮಾಡಿಸುತ್ತ
ಅರುಟಿಲಾತ್ಮಕ ಭಕ್ತತ ಜನರಿಗೆ ಸುಖದನೇನಿಸುವ ಸರ್ವಕಾಲದಿ
ಅರ್ಕಟಟ ಈತನ ಮಹಾ ಮಹಿಮೆಗಳಿಗೆ ಏನೆಂಬೆ||17||

ಶ್ರೀ ಲಕುಮಿವಲ್ಲಭನು ವ್ಯೇಕುಂತ ಆಲಯದಿ ಪ್ರಣವ ಪ್ರಕೃತಿ
ಕೀಲಾಲಜಾಸನ ಮುಖ್ಯ ಚೇತನರೊಳಗೆ ನೆಲೆಸಿದ್ದು
ಮೂಲ ಕಾರಣಾಂಶಿ ನಾಮದಿ ಲೀಲಗ್ಯಾಸುತ್ತ ತೋರಿ ಕೊಳ್ಳದೆ
ಷಾಲಿನೊಳು ಘೃತವಿದ್ಧ ತೆರದಂತೆ ಇಷ್ಟ ಶ್ರಿಸ್ಥಾಂಜಲಿ||18||

ಮೂರು ಯುಗದಲ್ಲಿ ಮೂಲ ರೂಪನು ಸೂರಿಗಳ ಸಂತ್ಯಾಸಿ
ದಿತಿಜ ಕುಮಾರಕರ ಸಂಹರಿಸಿ ಧರ್ಮವನು ಉಳುಹಬೇಕೆಂದು
ಕಾರುಣೀಕ ಭೂಮಿಯೊಳು ನಿಜ ಪರಿವಾರ ಸಹಿತ ಅವತರಿಸಿ
ಬಹು ವಿಧ ತೋರಿದನು ನರವತ್ತ ಪ್ರವೃತ್ತಿಯ ಸರ್ಕಲ ಚೇತನಕೆ||19||

ಕಾರಣಾಹ್ಯಯ ಪ್ರಕೃತಿಯೊಳಗಿದ್ದು ಆರಧಿಕ ಹದಿನೆಂಟು ತತ್ತ್ವವ
ತಾ ರಚಿಸಿ ತದ್ವಾಪ ತನ್ನಾಮಗಳನೆ ಧರಿಸಿ
ನೀರಜ ಭವಾಂಡವನು ನಿರ್ಮಿಸಿ ಕಾರುಣೀಕ ಕಾರ್ಯಾಖ್ಯ ರೂಪದಿ ತೋರುವನು
ಸಹಜಾಹಿತಾಚಲಗಳಲ್ಲಿ ಪ್ರತಿದಿನದಿ||20||

ಜೀವರಂತಯಾಮಿ ಅಂಶಿ ಕಳೇವರಗಳೊಳಗೆ ಇಂದಿಯಗಳಲಿ
ತಾ ವಿಹಾರವ ಗೃಹ್ಯತ ಅನುದಿನ ಅಂಶ ನಾಮದಲಿ
ಈ ವಿಷಯಗಳನುಂಡು ಸುಖಮಯವೀವ ಸುಖ ಸಂಸಾರ ದುಃಖವ
ದೇವ ಮಾನವ ದಾನವರಿಗೆ ಅವಿರತ ಸುಧಾಮ ಸುಖ||21||

ದೇಶ ದೇಶವ ಸುತ್ತಿ ದೇಕಾಯಾಸಗೊಳಿಸದೆ ಕಾಮ್ಯ ಕರ್ಮ ದುರಾಶಗೊಳಿಸದಲ್ಲಿ
ಬ್ರಹ್ಮಾದಿ ಅಶೀಳ ಚೇತನರು
ಭೂ ಸಲೀಲ ಪಾವಕ ಸಮೀರ ಆಶಾಶ ಮೊದಲಾದ ಅಶೀಳ ತತ್ತ್ವ
ಪರೇಶಗೆ ಇವು ಅಧಿಷ್ಠಾನವು ಎಂದರಿತು ಅಚ್ಯಾಸ ಅನವರತ||22||

ಎರಡು ವಿಧದಲಿ ಯೋಕದೊಳು ಜೀವರುಗಳು ಇಷ್ಟರು ಸಂತತ
ಕ್ಷರಾಕ್ಷರ ವಿಲಿಂಗ ಸಲಿಂಗ ಸೃಜ್ಯ ಅಸೃಜ್ಯ ಭೇದದಲ್ಲಿ ಕರೆಸುವದು
ಜಡ ಪ್ರಕೃತಿ ಪ್ರಣಾಲ್ಕರ ಮಹದಣು ಕಾಲ ನಾಮದಿ
ಹರಿ ಸಹಿತ ಭೇದಗಳ ಪಂಚಕ ಸ್ವರ್ಣಿಸು ಸರ್ವತ್ರ||23||

ಜೀವ ಜೀವರ ಭೇದ ಜಡ ಜಡ ಜೀವ ಜಡಗಳ ಭೇದ
ಪರಮನು ಜೀವ ಜಡ ಸುವಿಲಕ್ಷಣನು ಎಂದರಿದು ನಿತ್ಯದಲಿ
ಈ ವಿರಿಂಬಿ ಅಂಡದೊಳು ಎಲ್ಲ ಟಾವಿನಲ್ಲಿ ತಿಳಿದ್ದು ಭೇದ
ಕಳೇವರದೊಳರಿತು ಅಚ್ಯಾತನ ಪದವ್ಯಾದು ಶೀಫ್ರದಲಿ||24||

ಆದಿಯಲ್ಲಿ ಕ್ಷರಾಕ್ಷರಾಖ್ಯ ದ್ವೇಧ ಅಕ್ಷರದೊಳು ರಮಾ ಮಥುಸೂದನರು
ಕ್ಷರಗಳೊಳು ಪ್ರಕೃತಿ ಪ್ರಣವ ಕಾಲಗಳು ವೇದ ಮುಖ್ಯ ತೃಣಾಂತ ಜೀವರ
ಭೇದಗಳನರಿತು ಈ ರಹಸ್ಯವ ಭೋದಿಸದೇ ಮಂದರಿಗೆ
ಸರ್ವತ್ರದಲಿ ಚಿಂತಿಪುದು||25||

ದೀಪದಿಂ ದೀಪಗಳು ಪೂರಮಟ್ಟು ಆಪಣ ಆಲಯಗಳ ತಿಮಿರಗಳ ತಾ ಪರಿಹರಗ್ಗುಸಿ
ತದ್ವತ ಪದಾರ್ಥ ತೋರ್ಣಂತೆ

ಸೌಪರಣಿ ವರವಹನು ತಾ ಬಹು ರೂಪ ನಾಮದಿ ಎಲ್ಲ ಕಡೆಯಲ್ಲಿ ವ್ಯಾಪಿಸಿದ್ದ
ಯಥೇಷ್ಠ ಮಹಿಮೆಯ ತೋರ್ಣ ತಿಳಿಸದಲೆ||26||

ನಳಿನ ಮಿತ್ರಗೆ ಇಂದ್ರಧನು ಪ್ರತಿ ಫಲಿಸುವಂತೆ
ಜಗತ್ತಾಯವು ಕಂಗೊಳಿಸುವುದು ಅಣು ಉಪಾಧಿಯಲ್ಲಿ ಪ್ರತಿಬಿಂಬ ಅಹ್ವಯದಿ ಹರಿಗೆ
ತಿಳಿಯೆ ತ್ರಿಕರುದ್ವಾಮನ ಅತಿ ಮಂಗಳ ಸುರೂಪದ
ಸರ್ವ ಟಾವಿಲಿ ಪೊಳೆವ ಹೃದಯಕೆ ಪ್ರತಿದಿವನ ಪ್ರಕಾಶದ ಪೋಷಕನು||27||

ರಸ ವಿಶೇಷದೊಳು ಅತಿ ವಿಮಲಾ ಸಿತವಸನ ತೋಯಿಸಿ ಅಗ್ನಿಯೊಳಗಿಡೆ
ಪಸರಿಸುವುದು ಪ್ರಕಾಶ ನಸಗುಂದದಲೆ ಸರ್ವತ್ರ
ತ್ರಿಶಿರ ದೂಷಣ ವ್ಯೈರಿ ಭಕ್ತಿ ಸುರಸದಿ ತೋಯ್ಯ ಮಹಾತ್ಮರನು
ಬಾಧಿಸವು ಭವದೊಳಗೆ ಇಧ್ವರೆಯು ಸರಿ ದುರಿತ ರಾಶಿಗಳು||28||

ವಾರಿನಿಧಿಯೊಳಗುಳ್ಳ ಅವಿಳ ನದಿಗಳು ಬೇರೆ ಬೇರೆ ನಿರಂತರದಿ ವಿಕಾರಗ್ಗೆಯುತ
ಪರಮ ಮೋದದಲ್ಲಿಪ್ಪ ತೆರದಂತೆ
ಮೂರು ಗುಣಗಳ ಮಾನಿನಿಯನಿಸುವ ಶ್ರೀ ರಮಾ ರೂಪಗಳು ಹರಿಯಲ್ಲಿ ತೋರಿತಿಪ್ಪವು
ಸರ್ವ ಕಾಲದಿ ಸಮರಹಿತವನಿಸಿ||29||

ಕೋಕನದ ಸಖಿನ ಉದಯ ಘೋರಾರ್ಥೋಕನಕೆ ಸೋಗಸದಿರೆ
ಭಾಸ್ವರ ತಾ ಕಳಂಕನೆ? ಈ ಕೃತೀಪತಿ ಜಗನ್ನಾಧನಿರೆ
ಸ್ವೀಕರಿಸಿ ಸುಖಪಡಲು ಅರಿಯದ ಅವಿವೇಕಿಗಳು ನಿಂದಿಸಿದರೆ ಏನಕುದು
ಈ ಕವಿತ್ವವ ಕೇಳಿ ಸುಖಪಡದಿಹರೆ ಕೋವಿದರು||30||

ਚੰਤਨਾਚੰਤਨਗ੍ਰਲੀ ਗੁਰੂ ਮਾਤਰਿਆਹੁਠੋਤਗੋਤ ਜਗਨਾਹੁਥ ਵੀਠਲ
ਨਿਰਠਰਦਿ ਵਾਹੁਹਿਸੀ ਤੇਲਿਸੀ ਕੌਖੁਦਹੰਈ
ਠਾਤਰਦ ਪੁਛ੍ਹੀਸੀ ਵੀ਷ਯਦਲੀ ਧਾਨਰ ਮੋਹਿਸੁਵ
ਨੀਭੀਏਤ ਨੀਭਾਨਠਦਮਯ ਨੀਦੋਏਛ ਨੀਰਵਦ੍ਯੁ॥31॥

ਪਿਤੁਗਣ ਸਂਘਿ (ਸ਼੍ਰੀਜਗਨਾਥਦਾਸਾਰ्थ ਵਿਰਚਿਤ ਹਰਿਕਥਾਮੂਤਸਾਰ)

ਹਰਿਕਥਾਮੂਤਸਾਰ ਗੁਰੁਗਲ ਕਰੁਣਦਿਦਾਪਨਿਤੁ ਕੇਲੁਵੇ/
ਪਰਮ ਭਗਵਦਕਤਰੁ ਇਦਨਾਦਰਦਿ ਕੇਲੁਵੁਦੁ॥

ਕ੃ਤਿਰਮਣ ਪ੍ਰਦਯੁਸ਼ ਵਸੁਦੇਵਤੋਗਲੁ ਅਹਂਕਾਰ ਤ੍ਰਯਦੋਲੁ
ਚਤੁਰਵਿੰਸਤਿ ਰੂਪਦਿੰਦਲਿ ਭੋਜਧਨੇਨਿਸੁਵਨੁ
ਹੁਤਵਹਾਕ ਅੰਤਰਗਤ ਜਧਾਪਤਿਯੁ ਤਾਨੇ ਮੂਰਧਿਕ ਤ੍ਰਿਸਤਿ ਸੁਰੂਪਦਿ
ਭੋਕਲੁ ਐਨਿਸੁਵ ਭੋਕਲੁਗਲੋਛਿਦਦੁ॥1॥

ਆਰਧਿਕ ਮੂਕਤੁ ਰੂਪਦਿ ਵਾਰਿਜਾਪਤਨੋਲੁ ਇਰੁਤਿਹਨੁ
ਮਾਯਾਰਮਣ ਸ਼੍ਰੀ ਵਾਸੁਦੇਵਨੁ ਕਾਲਨਾਮਦਲਿ
ਮੂਰਵਿਧ ਪਿਤੁਗਲੋਲੁ ਵਸੁ ਤ੍ਰਿਪੁਰਾਰਿ ਆਦਿਤਿਗ ਅਨਿਰੁਦਨੁ
ਤੌਰਿਕੋਲ਼ਦੈ ਕਰ੍ਤੂ ਕਰਮ ਕ੍ਰਿਧਨੁ ਐਨਿਸਿਕੋਂਬਾ॥2॥

ਸਵਵਸ਼ ਨਾਰਾਯਣਨੁ ਤਾ ਷ਣਵਤਿ ਨਾਮਦਿ ਕਰੋਸੁਤਲਿ
ਵਸੁ ਸ਼ਿਵ ਦਿਵਾਕਰ ਕਰ੍ਤੂ ਕਰਮ ਕ੍ਰਿਧੋਗਲੋਲਗਿਦਦੁ
ਨੇਵਨਵਿਲਲਦੇ ਨਿਲਦਲਿ ਤਨਵਰੁ ਮਾਡੁਵ ਸੇਵੇ ਕੈਕਾਂਡੁ
ਅਵਰ ਪਿਤੁਗਲਿਗੀਵ ਅਨਨਤਾਨੰਤ ਸੁਖਗਲਨੁ॥3॥

ਤਨੁ ਪਟਦੰਦਦਲਿ ਲਕਧੀਕਾਂਤ ਪੰਚਾਤਮਕਨੁ ਐਨਿਸਿ
ਵਸੁ ਕਨੁ ਹਰ ਰਵਿ ਕਰਤ੍ਵਗਲੋਲਿਦਦੁ
ਅਨਵਰਤ ਤਨ ਚਿੰਤਿਸੁਤ ਸਾਂਤਰਨੁ ਗੁਰੁ ਮਧਾਂਤਰਾਤਮਕ ਸਾਂਤੈਸੁਵਨੁ

संतत अखिळार्थगळ पालिसि इह परंगळलि॥4॥

तंदे तायाळ प्रीतिगोसुग निंद्य कर्मव तोरेदु
विहितगळु ओंदु मीरदै सांग कर्मगळनु आचरिसुववरु
वंदनीयरागि इळेयोळगो दैनंदिनदि दैशिक दैहिक सुखदिंद बाव्वरु
बहु दिवसदलि कीर्तियुतरागि॥5॥

अंशि अंश अंतर्गतत्रय हंसवाहन मुख्य दिविजर असंशयदि तिळिदु
अंतरात्मक श्री जनार्धनन संस्मरणे पूर्वकदि
षडाधिक त्रिंशतित्रय रूपवरितु
विपांसगन पूजिसुवरु अवरे कृतार्थरु ऐनिसुवरु॥6॥

मूरुवरे साविरद मेले अरे नूरेदु रूपदि जनार्धन
सूरिगळु माडुव समाराधनेगे विघ्नगळु बारदंते
बहुप्रकार खरारि कापाडुवनु सर्व शरीरगळोळिदृदु
अवरवर पेसरिंद करेसुतलि॥7॥

जय जय जयाकांत दत्तात्रय कपिल महिदास भक्तप्रिय
पुरातन पुरुष पूर्णनिंद मानघन
हयवदन हरि हंस लोकत्रय विलक्षण
निखिल जगदाश्रय निरामय दयदि संतैसेंदु प्रार्थिसुवनु॥8॥

षण्णवतियेंब अक्षर ईङ्यनु षण्णवति नामदलि करेसुत
तत्रवरु सञ्चक्ति पूर्वकदिंद माडुतिह पुण्य कर्मव स्वीकरिसि
कारुण्य सागर सलहुवनु
ब्रह्मण्यदेव भवाब्धिपोत बहु प्रकारदलि॥9॥

देहगळ कोडुववनु अवरवर अहरगळ कोडदिहने
सुमनस महित मंगळ चरित सद्गुण भरितनु
अनवरत अहिक पारत्रिक सुखप्रद वहिसि बैत्रिलि बैटृव

अमृतव द्रुहिण मोदलादवरिगे उणिसिद मुरिद नहितरन॥10॥

द्रुहिण मोदलाद अमररिगे सन्महित मायारमण
ताने स्वहनेनिसि संतृप्तिपडिसुव सर्वकालदलि
प्रहित संकरुषणनु पितृगळिगे अहरनेनिप स्वधार्घरूपदि
महिज फल तृण पैसरिनलि प्रदयुम्न अनिरुद्ध॥11॥

अन्ननेनिसुव नृपशुगळिगे हिरण्य गर्भांडदोळु
संतत तन्नन ईपरियिंद उपासनेगैव भक्तरन बन्नबडिसदे
भव समुद्र मह उन्नतिय दाटिसि
चतुर्विध अन्नमयनु आत्म प्रदर्शन सुखवनीव हरि॥12॥

मनवचन कायगळ देशेयिंद अनुदिनदि बिडदे आचरिसुतिप्प
अनुचितोचित कर्मगळ सद्भक्ति पूर्वकदि अनिळ देवनोळिप्प
नारायणगे इदु अन्नवेंदु कृष्णार्पणवेनुत कोडु
स्वीकरिसि संतैप करुणाळु॥13॥

एळु विध अन्न प्रकरणव केळि कोविदर आस्यदिंदलि
आलसव माडदले अनिरुद्धादि रूपगळ
कालकालदि नेनेदु पूजिसु स्थूल मतिगळिगे इदनु पेळदे
श्री लकुमि वल्लभने अन्नादन्नादनु॥14॥

ऐंदरिदु सप्तान्नगळ दैनंदिनदि मरेयदे
सदा गौविंदगे अर्पिसु निर्भयदि महायज्ञवु इदेंदु
इंदिरेशनु स्वीकरिसि दयदिंद बेडिसिकोळदे
तवकदि तंदु कोडुवनु परम मंगळ तन्न दासरिगे॥15॥

सूजि करदलि पिडिदु समरव ना जयिसुवेनु ऐंब नरनंते
ई जगत्तिनोळु उळ्ळ अज्ञानिगळु नित्यदलि
श्री जगत्पति चरण युगळ सरोज भक्ति ज्ञान पूर्वक पूजिसदे

धर्मार्थ कामव बयसि बळलुवरु॥16॥

शकट भंजन सकल जीवर निकटगनु तानागि
लोकके प्रकटनागदे सकल कर्मव माडि माडिसुत
अकुटिलात्मक भकुत जनरिगे सुखदनेनिसुव सर्वकालादि
अकटकट ईतन महा महिमेगळिगे एनेंबौ॥17॥

श्री लकुमिवल्लभनु वैकुंठ आलयदि प्रणव प्रकृति
कीलालजासन मुख्य चेतनरोळगे नेलेसिद्दु
मूल कारणांशि नामदि लीलेगैसुत तोरि कोळ्डे
पालिनोळु घृतविद्व तेरदंते इप्प त्रिस्थळदि॥18॥

मूरु युगदलि मूल रूपनु सूरिगळ संतैसि
दितिज कुमारकर संहरिसि धर्मवनु उळुहबेकेंदु
कारुणिक भूमियोळु निज परिवार सहित अवतरिसि
बहु विध तोरिदनु नरवत् प्रवृत्तिय सकल चेतनके॥19॥

कारणाह्य प्रकृतियोळगिद्दु आरथिक हदिनेंटु तत्त्वव
ता रचिसि तद्वूप तत्रामगळने धरिसि
नीरज भवांडवनु निर्मिसि कारुणिक कार्याख्य रूपदि तोरुवनु
सहजाहिताचलगळलि प्रतिदिनदि॥20॥

जीवरंतर्यामि अंशि कळेवरगळोळगे इंद्रियगळलि
ता विहारव गैयुत अनुदिन अंश नामदलि
ई विषयगळनुंडु सुखमयवीव सुख संसार दुःखव
देव मानव दानवरिगे अविरत सुधाम सख॥21॥

देश देशव सुति देहायासगोळिसदे काम्य कर्म दुराशेगोळगागदले
ब्रह्मादि अखिल चेतनरु
भू सलिल पावक समीर आकाश मोदलाद अखिल तत्त्व

परेशगे इवु अधिष्ठानवु ऐंदरितु अर्चिसु अनवरता॥22॥

ऐरडु विधदलि लोकदोळु जीवरुगळु इप्परु संतत
क्षराक्षर विलिंग सलिंग सृज्य असृज्य भेददलि करेसुवदु
जड प्रकृति प्रणवाक्षर महदणु काल नामदि
हरि सहित भेदगळ पंचक स्मरिसु सर्वत्र॥23॥

जीव जीवर भेद जड जड जीव जडगळ भेद
परमनु जीव जड सुविलक्षणनु ऐंदरिदु नित्यदलि
ई विरिंचि अंडदोळु ऐल्ल टाविनलि तिळ्डैदु भेद
कळेवरदोळरितु अच्युतन पदवैदु शीघ्रदलि॥24॥

आदियलिं क्षराक्षराख्य द्वेध अक्षरदोळु रमा मधुसूदनरु
क्षरगळोळु प्रकृति प्रणव कालगळु वेद मुख्य तृणांत जीवर
भेदगळनरितु ई रहस्यव भोदिसदे मंदरिगे
सर्वत्रदलि चिंतिपुदु॥25॥

दीपदिं दीपगळु पोरमट्टु आपण आलयगळ तिमिरगळ ता परिहरगैसि
तदूत पदार्थ तोर्पते
सौपरणि वरवहनु ता बहु रूप नामदि ऐल्ल कडेयलि व्यापिसिद्दु
यथेष्ट महिमेय तोर्प तिळिसदलो॥26॥

नळिन मित्रगे इंद्रधनु प्रति फलिसुवंते
जगत्रयवु कंगोळिपुदु अणु उपाधियलि प्रतिबिंब अह्वयदि हरिगे
तिळिये त्रिककुद्धामन अति मंगळ सुरूपव
सर्व टाविलि पौळेव हृदयके प्रतिदिवस प्रह्लाद पोषकनु॥27॥

रस विशेषदोळु अति विमला सितवसन तोयिसि अग्नियोळगिडे
पसरिसुवुदु प्रकाश नसगुंददले सर्वत्र
त्रिशिर दूषण वैरि भक्ति सुरसदि तोय्द महात्मरनु

बाधिसतु भवदोळगे इद्दरेयु सरि दुरित राशिगळु॥28॥

वारिनिधियोळगुळ्ळ अखिळ नदिगळु बेरे बेरे निरंतरदि विहारगैयुत
परम मोददलिष्प तेरदंते
मूरु गुणगळ मानिनियेनिसुव श्री रमा रूपगळु हरियलि तोरितिष्पवु
सर्व कालदि समरहितवेनिसि॥29॥

कोकनद सखन उदय घोकालोकनके सोगसदिरे
भास्कर ता कळंकने? ई कृतीपति जगन्नाथनिरे
स्वीकरिसि सुखपडलु अरियद अविवेकिगळु निंदिसिदरे एनहुदु
ई कवित्वव केळि सुखपडदिहरे कोविदरु॥30॥

चेतनाचेतनगळलि गुरु मातरिश्वांतर्गत जगन्नाथ विठ्ठल
निरंतरदि व्यापिसि तिळिसि कोळ्ळदले
कातरव पुट्टिसि विषयदलि धानर मोहिसुव
निर्भीत नित्यानंदमय निर्दोष निरवद्य॥31॥

పీతుగణ సంధి (శ్రీజగన్మాఢదానార్య విరచిత హరికథామృతనార)

హరికథామృతనార గురుగళ కరుణదిందాపనితు కేళువె/
పరమ భగవదృక్తరు ఇదనాదరది కేళువురు॥

కృతిరమణ ప్రద్యము వసుదేవతెగళు అహంకార త్రయదొళు
చతురవింశతి రూపదిందలి భోజ్యనెనిసువను
హుతవహ్కు అంతర్థత జయపతియు తానే మారధిక త్రింశతి
సురూపది
భోక్తు ఎనిసువ భోక్తుగళాళిద్దు॥1॥

ఆరధిక మూవత్తు రూపది వారిజాప్తునొళు ఇరుతిహను

మాయరమణ శ్రీ వాసుదేవను కాలనామదలి
మూరువిధ పితృగళోళు వసు త్రిపురారి ఆదిత్యగ అనిరుద్ధను
తోరికొళ్ళడె కర్తృ కర్తృ క్రియను ఎనిసికొంబ||2||

స్వవశ నారాయణను తా ఘ్రణవతి నామది కరెసుతలి
వసు శివ దివాకర కర్తృ కర్తృ క్రియెగళోళగిద్దు
నెవనవిల్లడె నిత్యదలి తన్నవరు మాడువ సేవ కైకొందు
అవర పితృగళిగేవ అనంతానంత సుఖగళను||3||

తంతు పటదందదలి లక్ష్మీకాంత పంచాత్మకను ఎనిసి
వసు కంతు హర రవి కర్తృగళోళిద్దు
అనవరత తన్న చింతిసుత సంతరను గురు మధ్యంతరాత్మక
సంత్తేసువను
సంతత అఖిళార్థగళ పాలిసి ఇహ పరంగళలి||4||

తందె తాయ్యళ ప్రీతిగోసుగ నింద్య కర్మవ తోరెదు
విహితగళు ఒందు మీరదె సాంగ కర్తృగళను ఆచరిసువవరు
వందనీయరాగి ఇఛెయొళగె దైనందినది దైశిక దైహిక సుఖదింద
బాళ్వయ్యరు
బహు దివసదలి కీర్తియతరాగి||5||

అంశి అంశ అంతర్భతత్త్వయ హంసవాహన ముఖ్య దివిజర
అసంశయది తీళిదు
అంతరాత్మక శ్రీ జనార్థనన సంస్కరణె పూర్వకది
పడాధిక త్రింశత్తుత్త్వయ రూపవరితు
విపాంసగన పూజిసువరు అవరే కృతార్థరు ఎనిసువరు||6||

మూరువరె సావిరద మేలె అరె నూరైదు రూపది జనార్థన
సూరిగళు మాడువ సమాధనెగ విఘ్నగళు బారదంతె
బహుప్రకార ఖరారి కాపాడువను సర్వ శరీరగళోళిద్దు

అవరవర పెసరింద కరెసుతలి||7||

జయ జయ జయకాంత దత్తాత్రయ కపిల మహిదాస భక్తప్రియ
పురాతన పురుష పూర్ణానంద మానఘన
హయవదన హరి హంస లోకత్రయ విలక్షణ
నిఖిళ జగదాశ్రయ నిరామయ దయది సంత్రైసెందు ప్రార్థిసువను||8||

షణ్ణవత్తియెంబ అక్షర ఈద్యను షణ్ణవత్తి నామదలి కరెసుత
తన్నవరు సదృక్తి పూర్వకదింద మాడుతిహ పుణ్య కర్మవ స్వకరిసి
కారుణ్య సాగర సలహువను
బ్రహ్మాణ్యదేవ భవాచ్ఛిపోత బహు ప్రకారదలి||9||

దేహగళ కొదువవను అవరవర అహారగళ కొదదిహనె
సుమనస మహిత మంగళ చరిత సద్గుణ భరితను
అనవరత అహిక పారత్రిక సుఖప్రద వహిసి చెన్నిలి బెట్టవ
అమృతవ ద్రుహిణ మొదలాదవరిగె ఉణిసిద మురిద
నహితరన||10||

ద్రుహిణ మొదలాద అమరరిగె సన్మహిత మాయారమణ
తానే స్వహనెనిసి సంతృప్తిపదిసువ సర్వకాలదలి
ప్రహిత సంకరుషణను పితృగళిగె అహారనెనిప స్వధాఖ్యరూపది
మహిజ ఫల తృణ పెసరినలి ప్రద్యము అనిరుద్ధ||11||

అన్ననెనిసువ నృపశగళిగె హిరణ్య గర్వాందదొళు
సంతత తన్నన ఈపరియింద ఉపాసనెగైవ భక్తరన బన్నబడిసదె
భవ సముద్ర మహ ఉన్నతియ దాటిసి
చతుర్వ్యధ అన్నమయను ఆత్మ ప్రదర్శన సుఖవనీవ హరి||12||

మనవచన కాయగళ దేశేయింద అనుదినది బిడదె ఆచరిసుతిపు
అనుచితోచిత కర్మగళ సదృక్తి పూర్వకది అనిళ దేవనొళిపు

నారాయణగే ఇదు అన్నవెందు కృష్ణార్పణవెనుత కొదు
స్వీకరిసి సంత్రప్త కరుణాళు||13||

ఏళు విధ అన్న ప్రకరణవ కేళి కోవిదర ఆస్యదిందలి
ఆలసవ మాడదలె ఆనిరుధ్భాది రూపగళ
కాలకాలది నెనెదు పూజిసు స్థాల మతిగళిగె ఇదను పేళదె
శ్రీ లకుమి వల్లభనె అన్నాదన్నాదను||14||

ఎందరిదు సప్తాన్నగళ దైనందినది మరెయదె
సదా గోవిందగే అర్పిసు నిర్ఘయది మహాయజ్ఞవు ఇదెందు
ఇందిరేశను స్వీకరిసి దయదింద బేడిసికొళదె
తవకది తందు కొదువను పరమ మంగళ తన్న దాసరిగె||15||

సూజి కరదలి పిడిదు సమరవ నా జయిసువెను ఎంబ నరనంతె
ఈ జగత్త్రినొళు ఉళ్ళ అజ్ఞానిగళు నిత్యదలి
శ్రీ జగత్పుత్తి చరణ యుగళ సరోజ భక్తి జ్ఞాన పూర్వక పూజిసదె
ధర్మార్థ కామవ బయసి బళలువరు||16||

శకట భంజన సకల జీవర నికటగను తానాగి
లోకకె ప్రకటనాగదె సకల కర్మవ మాడి మాడిసుత
అకుటిలాత్మక భక్తుత జనరిగె సుఖదనెనిసువ సర్వకాలది
అకటకట ఈతన మహా మహిమగళిగె ఏనెంబె||17||

శ్రీ లకుమివల్లభను వైకుంర ఆలయది ప్రణవ ప్రకృతి
కీలాలజసన ముఖ్య చేతనరోళగె నెలెసిద్దు
మూల కారణాంశి నామది లీలగైసుత తోరి కొళ్ళదె
పాలినొళు ఘృతవిద్ధ తెరదంతె ఇప్ప త్రిష్టణది||18||

మూరు యుగదలి మూల రూపను సూరిగళ సంత్రసి
దితిజ కుమారకర సంహరిసి ధర్మవను ఉళుహబేకెందు

కారుణిక భూమియొళు నిజ పరివార సహిత అవతరిసి
బహు విధ తోరిదను నరవత్త ప్రవృత్తియ సకల చేతనకె||19||

కారణహ్యయ ప్రకృతియొళగిర్చు ఆరథిక హదినెంటు తత్త్వవ
తా రచిసి త్రదూప తన్నామగళనె ధరిసి
నీరజ భవాండవను నిర్మిసి కారుణిక కార్యాఖ్య రూపది తోరువను
సహజాహితాచలగళలి ప్రతిదినది||20||

జీవరంతర్యామి అంశి కళేవరగళొళగె ఇంద్రియగళలి
తా విహరవ గైయుత అనుదిన అంశ నామదలి
ఈ విషయగళనుండు సుఖమయ్యేవ సుఖ సంసార దుఃఖివ
దేవ మానవ దానవరిగె అవిరత సుధామ సుఖి||21||

దేశ దేశవ సుత్తి దేహయసగొళిసదె కామ్యకర్మ దురాశేగిళగాగదలె
బ్రహ్మాది అఖిళ చేతనరు
భూ సలిల పావక సమీర ఆకాశ మొదలాద అఖిళ తత్త్వ
పరేశగె ఇవు అధిష్టానవు ఎందరితు అర్థిసు అనవరతు||22||

ఎరదు విధదలి లోకదొళు జీవరుగళు ఇప్పరు సంతత
క్షరాక్షర విలింగ సలింగ సృజ్య అసృజ్య భేదదలి కరెసువదు
జడ ప్రకృతి ప్రణవాక్షర మహదణు కాల నామది
హరి సహిత భేదగళ పంచక స్కృతిసు సర్వత్రు||23||

జీవ జీవర భేద జడ జడ జడగళ భేద
పరమను జీవ జడ సువిలక్షణను ఎందరిదు నిత్యదలి
ఈ విరించి అండదొళు ఎల్ల టావినలి తిళిదైదు భేద
కళేవరదొళరితు అచ్యుతన పదవైదు శీఘ్రదలి||24||

అదియల్లి క్షరాక్షరాఖ్య ద్వేధ అక్షరదొళు రమా మధుసూదనరు
క్షరగళొళు ప్రకృతి ప్రణవ కాలగళు వేద ముఖ్య తృణాంత జీవర

భేదగళనరితు ఈ రహస్యవ భోదిసదే మందరిగె
సర్వాత్మదలి చింతిపుదు||25||

దీపదిం దీపగళు పొరమట్టు ఆపణ ఆలయగళ తిమిరగళ తా
పరిహారగైని
తథ్తత పదార్థ తోర్పంతె
శాపరణి వరహపను తా బహు రూప నామది ఎల్ల కడెయలి
వ్యాపిసిద్దు
యథేష్ట మహిమెయ తోర్ప తిళిసదలె||26||

నఛిన మిత్రగె ఇంద్రధను ప్రతి ఫలిసువంతె
జగత్రయవు కంగోళిపుదు అణు ఉపాధియలి ప్రతిబింబ అహ్వయది
హరిగె
తిళియె త్రికుఢామన అతి మంగళ సురూపవ
సర్వ టావిలి పొత్తెవ హృదయకె ప్రతిదివస ప్రహ్లద పోషకను||27||

రస విశేషదీషు అతి విమలా సితవసన తోయిసి అగ్నియొళగిడె
పసరిసువుదు ప్రకాశ నసగుందదలె సర్వాత్ర
త్రైశిర దూషణ వైరి భక్తి సురసది తోయు మహాత్మురను
బాధిసవు భవదీళగె ఇద్దరెయు సరి దురిత రాశిగళు||28||

వారినిధియొళగుళ్ళు అఖిళ నదిగళు బేరె బేరె నిరంతరది
విహారగైయుత
పరమ మోదదలిప్ప తెరదంతె
మూరు గుణగళ మానినియెనిసువ శ్రీ రఘు రూపగళు హరియలి
తోరితిప్పవు
సర్వ కాలది సమరహితవెనిసి||29||

కోకనద సఖున ఉదయ మౌకాలోకనకె సాగసదిరె
భాస్కర తా కళంకనె? ఈ కృతీపతి జగన్నాథనిరె

స్వీకరిసి సుఖపదులు అరియద అవివేకిగళు నిందిసిదరె ఏనహుదు
ఈ కవిత్వమ కేళి సుఖపదదిహారె కోవిదరు||30||

చేతనాచేతనగళలి గురు మాతరిశ్వాంతర్భత జగన్మాథ విఠల
నిరంతరది వ్యాపిసి తెల్సి కొళ్ళదలే
కాతరవ పుట్టిసి విషయదలి ధానర మోహిసువ
నిర్మత నిత్యానందమయ నిర్దోష నిరవద్య||31||

Link for English lyrics with meaning/tatparya (courtesy)

<https://sites.google.com/site/harshalarajesh/hk-chapter-14>



बृहदधर्मपुराणे पितृस्तोत्रं

ब्रह्मोवाच

नमः पित्रे जन्मदात्रे सर्वदेवमयाय च।
सुखदाय प्रसन्नाय सुप्रीताय महात्मने॥
सर्वयज्ञस्वरूपाय स्वर्गाय परमेष्ठिने।
सर्वतीर्थावलोकाय करुणा सागराय च॥
नमः सदा आशुतोषाय शिवरूपाय ते नमः।
सदाऽपराधाय क्षमिणे सुखाय सुखदाय च॥
दुर्लभं मानुषमिदं येन लब्धं मया वपुः।

संभावनीयं धर्मार्थं तस्मै पित्रे नमोनमः॥
 तीर्थस्नानं तपो होमं जपादि यस्य दर्शनम्।
 महागुरोश्च गुरवे तस्मै पित्रे नमोनमः॥
 यस्य प्रणामं स्तवनात् कोटिशः पितृतर्पणम्।
 अश्वमेधं शतैस्तुल्यं तस्मै पित्रे नमोनमः॥

फलश्रुति

इदं स्तोत्रं पितृः पुण्यं यः पठेत् प्रयतो नरः।
 प्रत्यहं प्रातरुत्थाय पितृश्रादधं दिनेऽपि च॥
 स्वजन्मदिवसे साक्षात् पितुरग्रे स्थितोऽपि वा।
 न तस्य दुर्लभं किंचित् सर्वज्ञातादि वांछितम्॥
 नानाऽपकर्म कृत्वापि यः स्तौति पितरं सुतः।
 स धृवं प्रविधायैव प्रायश्चित्तं सुखी भवेत्॥
 पितृः प्रीतिकरो नित्यं सर्वं कर्माण्यथार्हति॥
 इति बृहदधर्मपुराणे पितृस्तोत्रं संपूर्णम्
 श्रीकृष्णार्पणमस्तु

ಬೃಹದಧರ್ಮಪುರಾಣೇ ಹಿತ್ಯನ್ಮೋತ್ಸು

ಬ್ರಹ್ಮೋವಾಚ
 ನಮಃ ಹಿತ್ಯೇ ಜನ್ಮಧಾತ್ರೇ ಸರ್ವದೇವಮಯಾಯ ಚ|
 ಸುಖಿದಾಯ ವ್ರಸನ್ನಾಯ ಸುಪೀಠಾಯ ಮಹಾತ್ಮನೇ||
 ಸರ್ವಯಜ್ಞಸ್ವರೂಪಾಯ ಸ್ವಗಾರಾಯ ಪರಮೇಷ್ಠಿನೇ||
 ಸರ್ವತೀರ್ಥಾವಲ್ಯೋಕಾಯ ಕರುಣಾ ಸಾಗರಾಯ ಚ||
 ನಮಃ ಸದಾ ಆಶುತೋಷಾಯ ಶಿವರೂಪಾಯ ತೇ ನಮಃ|
 ಸದಾಽಪರಾಥಾಯ ಕ್ಷಮಿಣೇ ಸುಖಾಯ ಸುಖಿದಾಯ ಚ|||

ದುರ್ಬಂ ಮಾನುಷಮಿದಂ ಯೇನ ಲಭ್ಯಂ ಮಯಾ ವರ್ಪಃ|
 ಸಂಭಾವನೀಯಂ ಧರ್ಮಾರಥೇ ತಸ್ಯ ಹಿತೇ ನಮೋನಮಃ||
 ತೀರ್ಥಸಾನ ತಪೋ ಹೋಮ ಜಿಪಾದಿ ಯಸ್ಯ ದರ್ಶನಮ್|
 ಮಹಾಗುರೋಜ್ಞ ಗುರವೇ ತಸ್ಯ ಹಿತೇ ನಮೋನಮಃ||
 ಯಸ್ಯ ಪ್ರಣಾಮ ಸ್ತದವನಾತ್ ಕೋಟಿಶಃ ಹಿತೃತಪ್ರಣಮ್|
 ಅಶ್ವಮೇಧ ಶತ್ಕಸ್ತಲ್ಯಂ ತಸ್ಯ ಹಿತೇ ನಮೋನಮಃ||
ಫಲಶ್ರುತಿ

ಇದಂ ಸ್ತೋತ್ರಂ ಹಿತೃಃ ಪುಣ್ಯಂ ಯಃ ಪರೇತ ಪ್ರಯತೋ ನರಃ|
 ಪ್ರತ್ಯಹಂ ದ್ವಾತರುತ್ಥಾಯ ಹಿತೃಶಾಧ ದಿನೇಽಹಿ ಚ||
 ಸ್ವಜನ್ಮಧಿವಸೇ ಸಾಕ್ಷಾತ್ ಹಿತುರಗೇ ಸ್ಥಿತೋಽಹಿ ವಾ|
 ನ ತಸ್ಯ ದುರ್ಬಂ ಕಿಂಚಿತ್ ಸರ್ವಜ್ಞಾತಾದಿ ವಾಂಭಿತಮ್||
 ನಾನಾಽಕರ್ಮ ಕೃತ್ಯಾಹಿ ಯಃ ಸ್ತೋತಿ ಹಿತರಂ ಸುತಃ|
 ನ ಧೃವಂ ಪ್ರವಿಧಾಯೈವ ದ್ವಾಯಿಶಿತ್ತಂ ಸುಖೀ ಭವೇತ್||
 ಹಿತೃಃ ಹೀತಿಕರೋ ನಿತ್ಯಂ ಸರ್ವ ಕರ್ಮಾಣ್ಯಧಾಹಣಿ||
 ಇತಿ ಬೃಹದ್ಧಮ್ ಪುರಾಣೇ ಹಿತೃಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್
 ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತ

ಬೃಹಾದ್ರಿಷ್ಟಪುರಾಣೇ ಹಿತೃಸ್ತೋತ್ರಂ

ಬ್ರಹ್ಮೌವಾಚ
 ನಮಃ ಹಿತೃ ಜನ್ಮದಾತ್ ಸರ್ವದೇವಮಯಾಯ ಚ|
 ಸುಖದಾಯ ಪ್ರಸನ್ನಾಯ ಸುಪ್ರಿತಾಯ ಮಹಾತ್ಮನೇ||
 ಸರ್ವಯಜ್ಞಸ್ವರೂಪಾಯ ಸ್ವರೂಪಾಯ ಪರಮೇಷ್ಠಿನೇ|
 ಸರ್ವಶಿಳ್ಳಾವಲೋಕಾಯ ಕರುಣಾ ಸಾಗರಾಯ ಚ||
 ನಮಃ ಸದಾ ಆಶುತೋಪಾಯ ಶಿವರೂಪಾಯ ತೇ ನಮಃ|

సదాపరాధాయ క్షమిణే సుఖాయ సుఖిదాయ చ||
 దుర్లభం మానుషమిదం యేన లభ్యం మయా వస్తుః|
 సంభావనీయం ధర్మార్ద్రే తస్మై పిత్రే నమోనమః||
 తీర్థస్నాన తపో హోమ జపాది యస్య దర్శనమ్|
 మహాగురోశ్చ గురవే తస్మై పిత్రే నమోనమః||
 యస్య ప్రణామ స్తుపనాత్ కోటిశః పితృతర్వణమ్|
 అశ్వమేధ శత్రైస్తుల్యం తస్మై పిత్రే నమోనమః||
ఫలశులి

ఇదం స్తోత్రం పితృః పుణ్యం యః పరేత్ ప్రయతో నరః|
 పుత్రహం ప్రాతరుత్థాయ పితృక్షాద్ధ దినేంపి చ||
 స్వజన్మదివన్ సాక్షాత్ పితురగే స్థితోఽపి వా|
 న తస్య దుర్లభం కించిత్ సర్వజ్ఞాతాది వాంచితమ్||
 నానాపకర్మ కృత్యాపి యః స్తాతి పితరం సుతః|
 స ధృవం ప్రవిధాయైవ ప్రాయశ్చిత్తం సుఖీ భవేత్||
 పితృః ప్రీతికరో నిత్యం సర్వ కర్మాణ్యధార్మతి||
 ఇతి బృహద్దర్మపురాణే పితృస్తోత్రం సంపూర్ణమ్
శ్రీకృష్ణార్ఘణమస్తు

[This sacred stotra is revered as prayaschitta stotra that will please Pithrus to bestow all prosperity. This can be read every day, on the day of Pithru thithi, Shannavathi days, Amaavaasya, during PithruPaksha. This stotra can also be read on the day of one's Janamadina, or in the presence of their parents.]



vyāsa kṛtam mātrastotram

ವ್ಯಾಸಕೃತಂ ಮಾತೃಸ್ತೋತ್ರಂ

ವ್ಯಾಸ ಉವಾಚ ..

ಹಿತುರಪ್ಯಧಿಕಾ ಮಾತಾ ಗಭ್ರಧಾರಣಪೋಷಣಾತ್ .

ಅತೋ ಹಿ ತ್ರಿಷು ಲೋಕೇಷು ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 1..

ನಾಸ್ತಿ ಗಂಗಾಸಮಂ ತೀರಂ ನಾಸ್ತಿ ವಿಷ್ಣುಸಮಃ ಪ್ರಭುಃ .

ನಾಸ್ತಿ ಶಂಭುಸಮಃ ಪೂಜ್ಯೋ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 2..

ನಾಸ್ತಿ ಚೈಕಾದಶೀತುಲ್ಯಂ ವೃತಂ ತ್ವೇಲೋಕ್ಯವಿಶ್ರಂತಂ .

ತಪೋ ನಾನಶನಾತ್ ತುಲ್ಯಂ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 3..

ನಾಸ್ತಿ ಭಾಯಾಸಮಂ ಮಿತ್ರಂ ನಾಸ್ತಿ ಪುತ್ರಸಮಃ ಹಿಯಃ .

ನಾಸ್ತಿ ಭಗಿನೀಸಮಾ ಮಾನ್ಯ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ .. 4..

ನ ಜಾಮಾತೃಸಮಂ ಪಾತ್ರಂ ನ ದಾನಂ ಕನ್ಯಯಾ ಸಮಂ .

ನ ಭಾರತೃಸದೃಶೋ ಬಂಧುನಂಚ ಮಾತೃಸಮೋ ಗುರುಃ .. 5..

ದೇಶೋ ಗಂಗಾಂತಿಃ ಶ್ರೇಷ್ಠೋ ದಲೇಷು ತುಲಸೀದಲಂ .

ವಣೀಷು ಬಾಹ್ಯಣಃ ಶ್ರೇಷ್ಠೋ ಗುರುಮಾತಾ ಗುರುಷ್ಟಹಿ .. 6..

ಪುರಂಃ ಪುತ್ರರೂಪೇಣ ಭಾಯಾಮಾಶ್ರಿತ್ಯ ಜಾಯತೇ .

ಪೂರ್ವಭಾವಾಶ್ರಯಾ ಮಾತಾ ತೇನ ಸ್ಯವ ಗುರುಃ ಪರಃ .. 7..

ಮಾತರಂ ಹಿತರಂಚೋಭಾ ದೃಷ್ಟಾ ಪುತ್ರಸ್ತ ಧರ್ಮವಿತ್ .

ಪ್ರಣಮ್ಯ ಮಾತರಂ ಪಶ್ಚಾತ್ ಪ್ರಣಮೇತ್ ಹಿತರಂ ಗುರುಂ .. 8..

ಮಾತಾ ಧರಿತ್ರೀ ಜನನೀ ದಯಾದ್ರ್ಯ ಹೃದಯಾ ಶಿವಾ .

ದೇವೀ ಭೂರವನಿಃ ಶ್ರೇಷ್ಠಾ ನಿದೋಂಷಾ ಸರ್ವದುಃಖಿಕಾ .. 9..

ಆರಾಥನೀಯಾ ಪರಮಾ ದಯಾ ಶಾಂತಿಃ ಕ್ಷಮಾ ಧೃತಿಃ .

ಸ್ವಾಹಾ ಸ್ವದಾ ಚ ಗೌರೀ ಚ ಪದ್ಮಾ ಚ ವಿಜಯಾ ಜಯಾ .. 10..

ದುಃಖಹಂತ್ರೀತಿ ನಾಮಾನಿ ಮಾತುರೇವೈಕವಿಂಶತಿಂ .
 ಶೃಂಘಯಾಚ್ಛಾವಯೇನ್ನತ್ಯೇಃ ಸರ್ವದುಃಖಾದ್ ವಿಮುಚ್ಯತೇ .. 11..
 ದುಃಖಮರಹದ್ಭಿರೋನೋಽಹಿ ದೃಷ್ಟಾಽ ಮಾತರಮೀಶ್ವರೀಂ .
 ಯಮಾನಂದಂ ಲಭೇನ್ನತ್ಯೇಃ ಸ ಕಿಂ ವಾಚೋಪದ್ಯತೇ .. 12..
 ಇತಿ ತೇ ಕಥಿತಂ ವಿಪ್ರ ಮಾತೃಸ್ಮೋತ್ರಂ ಮಹಾಗುಣಂ .
 ಪರಾಶರಮಖಾತ್ ಪೂರ್ವಮಶ್ವಾಷಂ ಮಾತೃಸಂಸ್ತಿತಂ .. 13..
 ಸೇವಿತ್ವಾ ಹಿತರೌ ಕಶ್ಚಿದ್ ವ್ಯಾಧಃ ಪರಮಧರ್ಮವಿತ್ .
 ಲೇಭೇ ಸರ್ವಜ್ಞತಾಂ ಯಾ ತು ಸಾಧ್ಯತೇ ನ ತಪಸ್ಸಿಭಿಃ .. 14..
 ತಸ್ಮಾತ್ ಸರ್ವಪ್ರಯತ್ನೇನ ಭಕ್ತಿಃ ಕಾಯ್ಯಾ ತು ಮಾತರಿ .
 ಹಿತಯೇಹಿತಿ ಚೋಕ್ತಂ ವ್ಯ ಹಿತಾ ಶಕ್ತಿಸುತ್ತೇನ ಮೇ .. 15..
 .. ಇತಿ ಬೃಹದ್ಭರ್ಮಪುರಾಣಾಂತರ್ಗತಂ ಹಿತೃಮಾತೃಭಕ್ತಿನಾಾಮ
 ದ್ವಿತೀಯೋಽಧ್ಯಾಯಾಂತರ್ಗತಂ ವ್ಯಾಸಪ್ರೇಕ್ತಂ ಮಾತೃಸ್ಮೋತ್ರಂ ಸಂಪೂರ್ಣಂ .
 .. ಬೃಹದ್ಭರ್ಮಪುರಾಣಂ . ಪೂರ್ವಾಧಿಕಾರಿಃ . ಅಧ್ಯಾಯಃ 2. 33-47 ..

ವ್ಯಾಸಕृತಮ् ಮಾತೃಸ್ತಾತ್ರಮ्

ವ್ಯಾಸ ಉವಾಚ |

ಪಿತುರಾಷ್ಯಧಿಕಾ ಮಾತಾ ಗರ್ಭಧಾರಣಪೋಷಣಾತ् ।
 ಅತೋ ಹಿ ತ್ರಿಷು ಲಾಕೇಷು ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ || ೧||
 ನಾಸ್ತಿ ಗಡುಗಾಸಮಂ ತೀರ್ಥ ನಾಸ್ತಿ ವಿಷ್ಣುಸಮಃ ಪ್ರಭುಃ ।
 ನಾಸ್ತಿ ಶಾಂತಿಸಮಃ ಪೂಜ್ಯಾ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ || ೨||
 ನಾಸ್ತಿ ಚೈಕಾದಶೀತುಲ್ಯಂ ವ್ರತಂ ತ್ರೈಲೋಕಯವಿಶ್ವಾತ್ಮ ।
 ತಪಾ ನಾನಶನಾತ् ತುಲ್ಯಂ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ || ೩||
 ನಾಸ್ತಿ ಭಾರ್ಯಾಸಮಂ ಮಿತ್ರಂ ನಾಸ್ತಿ ಪುತ್ರಸಮಃ ಪ್ರಿಯಃ ।
 ನಾಸ್ತಿ ಭಗಿನೀಸಮಾ ಮಾನ್ಯಾ ನಾಸ್ತಿ ಮಾತೃಸಮೋ ಗುರುಃ || ೪||

न जामातृसमं पात्रं न दानं कन्यया समम् ।
 न आतृसदशो बन्धुर्नच मातृसमो गुरुः ॥ ५॥
 देशो गड़गान्तिकः श्रेष्ठो दलेषु तुलसीदलम् ।
 वर्णेषु ब्राह्मणः श्रेष्ठो गुरुर्माता गुरुष्वपि ॥ ६॥
 पुरुषः पुत्ररूपेण भार्यामाश्रित्य जायते ।
 पूर्वभावाश्रया माता तेन सैव गुरुः परः ॥ ७॥
 मातरं पितरञ्चोभौ दृष्ट्वा पुत्रस्तु धर्मवित् ।
 प्रणम्य मातरं पश्चात् प्रणमेत् पितरं गुरुम् ॥ ८॥
 माता धरित्री जननी दयाद्रै हृदया शिवा ।
 देवी भूरवनिः श्रेष्ठा निर्दोषा सर्वदुःखहा ॥ ९॥
 आराधनीया परमा दया शान्तिः क्षमा धृतिः ।
 स्वाहा स्वधा च गौरी च पद्मा च विजया जया ॥ १०॥
 दुःखहन्त्रीति नामानि मातुरेवैकविंशतिम् ।
 शृणुयाच्छ्रावयेन्मत्यः सर्वदुःखाद् विमुच्यते ॥ ११॥
 दुःखैर्महदभिर्दूनोऽपि दृष्ट्वा मातरमीश्वरीम् ।
 यमानन्दं लभेन्मत्यः स किं वाचोपपद्यते ॥ १२॥
 इति ते कथितं विप्र मातृस्तोत्रं महागुणम् ।
 पराशरमुखात् पूर्वमश्रौषं मातृसंस्तुतम् ॥ १३॥
 सेवित्वा पितरौ कश्चिद् व्याधः परमधर्मवित् ।
 लेभे सर्वज्ञतां या तु साध्यते न तपस्विभिः ॥ १४॥
 तस्मात् सर्वप्रयत्नेन भक्तिः कार्या तु मातरि ।
 पितर्यपीति चोक्तं वै पित्रा शक्तिसुतेन मे ॥ १५॥
 ॥ इति बृहदधर्मपुराणान्तर्गतं पितृमातृभक्तिर्नाम

द्वितीयोऽथायान्तर्गतं व्यासप्रोक्तं मातृस्तोत्रं सम्पूर्णम् ।
॥ बृहदधर्मपुराणम् । पूर्वखण्डः । अथायः २। ३३-४७ ॥

వ్యాసకృతం మాతృస్తోత్రం

వ్యాస ఉపాచ .

పితురప్యధికా మాతా గర్భదారణాపోషణాత్ .

అతో హి త్రిషు లోకశు నాస్తి మాతృసమో గురుః .. 1..

నాస్తి గంగాసమం తీర్థం నాస్తి విష్ణుసమః ప్రథమః .

నాస్తి శంభుసమః పూజ్యే నాస్తి మాతృసమో గురుః .. 2..

నాస్తి ఛైకాదశేతుల్యం ప్రతం త్రైలోక్యవిశుతం .

తపో నానశనాత్ తుల్యం నాస్తి మాతృసమో గురుః .. 3..

నాస్తి భార్యాసమం మిత్రం నాస్తి పుత్రసమః ప్రియః .

నాస్తి భగినీసమూ మాన్య నాస్తి మాతృసమో గురుః .. 4..

న జామాతృసమం పాత్రం న దానం కన్యయా సమం .

న భూతృసదృకో బంధుర్వచ మాతృసమో గురుః .. 5..

దేకో గంగాంతికః శ్రేష్ఠో దలేషు తులనీదలం .

వర్ణేషు ట్రాప్యాణః శ్రేష్ఠో గురుర్వాతా గురుష్యపి .. 6..

పురుషః పుత్రరూపణ భార్యామాత్రిత్య జాయతే .

పూర్వబ్రావాశ్రయా మాతా తేన సైవ గురుః పరః .. 7..

మాతరం పితరంచోభా దృష్టో పుత్రస్తు ధర్మవిత్ .

పుణమ్య మాతరం పశ్చాత్ పుణమేత్ పితరం గురుం .. 8..

మాతా ధరితీ జననీ దయార్ద హృదయా శివా .

దేవీ భూరహనిః శ్రేష్ఠా నిర్దోషా సర్వదుఃఖహో .. 9..
 ఆరాధనీయా పరమా దయా శాంతిః క్షమా ధృతిః .
 స్వాహ స్వాధా చ గౌరీ చ పద్మా చ విజయా జయా .. 10..
 దుఃఖహంత్రుతి నామాని మాతురేవైకవింశతిం .
 శృంగారాచ్ఛాపయేన్నర్థః సర్వదుఃఖాద విముచ్యతే .. 11..
 దుఃఖైర్మాపాదిభ్రద్రానోఽపి ధృష్టో మాతరమీశ్వరీం .
 యమానందం లభేన్నర్థః స కిం వాచోపపద్యతే .. 12..
 ఇతి తే కథితం విప్ర మాతృస్తోత్తం మహాగుణం .
 పరాశరముఖాత్ పూర్వమతోషం మాతృసంస్తుతం .. 13..
 సేవిత్వా పితరో కళ్చిద వ్యాధః పరమధర్మవిత్ .
 లేభే సర్వజ్ఞతాం యా తు సాధ్యతే న తపస్విబ్ధిః .. 14..
 తస్మాత్ సర్వప్రయత్నాన భక్తిః కార్య తు మాతరి .
 పితర్యపీతి చోక్తం వై పిత్రా శక్తిసుతేన మే .. 15..
 .. ఇతి బృహద్రర్మపురాణాంతర్గతం పిత్రమాతృభక్తిర్మామ
 ద్వ్యతీయోఽధ్యాయాయాంతర్గతం వ్యాసపోత్కం మాతృస్తోత్తం సంపూర్ణం .
 .. బృహద్రర్మపురాణం . పూర్వభండః . అధ్యాయః 2. 33-47 ..

In this sacred Mathru stotra, Sri VedaVyasaru is describing the greatness of MaAthru and also indicating 21 sacred names of Mathru.

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